



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

THE SALUTATION OF THE DAWN

Listen to the exhortation of the Dawn!

Look to this Day.

For it is life, the very life of life.

In its brief course, lie all the verities

And realities of your existence;

The glory of action,

The bliss of growth,

The splendor of beauty.

For yesterday is but a dream,

And tomorrow is only a vision,

But today well lived makes

Every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well, therefore, to this Day

Such is "The Salutation of the Dawn."

—From the Sanskrit

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA.

SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

The Purpose of this Publication



We take pleasure in presenting to our members our newest periodical with the hope that it will prove to be as helpful and instructive as has been anticipated by the hundreds of members who have suggested that we issue such a magazine as this.

Unlike our other publications, *The Rosicrucian Forum* is to be limited to private circulation among our active members exclusively. In it you will find those discussions, explanations, comments, and annotations to our work and teachings, which, heretofore, have been given in personal conversations and private class instruction by the Imperator. For several years the Imperator has held daily or weekly discussion periods with various members of his staff, these constituting the highest workers in the organization. Each of these workers has certain departments of the work in his charge and each is in touch with a definite phase of the work throughout the country, which brings him in contact with the members in connection with various problems and the application of our principles and teachings in important matters. Most of the personal and private instructions given by the Imperator to these special workers and advanced members will be found in this publication, hereafter, so that all of our members may have the benefit of his experience and higher understanding of our teachings. In addition to this, the problems that arise in connection with the comprehension of our teachings and the application of their principles by the average member, both here and abroad, and the interesting facts that arise in connection with the testing and development of new principles or newer methods will also find expression in this magazine.

It will be noted that practically every bit of the matter published in this magazine has been personally dictated by the Imperator in his conversational style and in a manner to bring out the salient points and practical methods in a clear and fascinating manner. No space is wasted with long introductions or large titles to the various articles, and no attempt has been made to classify the matter or to segregate it under various related captions. At the end of each year, we will supply each subscriber with an alphabetical index of all the subjects covered in the issue for the year. If all of the copies and this index are bound together at the end of a year, it will constitute a real encyclopedia of Rosicrucian information not to be found in any of the lectures because of its special nature.

It is understood that each member will consider this publication as he considers his lectures and keep each copy private and confidential, and neither loan it to other members, or strangers, or anyone else, but keep it in his own possession among his instruction papers.

We will greatly appreciate comments from you regarding this first issue and any suggestions as to topics which should be treated in future issues. Address such letters to the Forum Editor, care of AMORC College, San Jose, California. With these few introductory words, we send forth this new messenger of light, and hope that it will prove to be real illumination for you.

Cordially and fraternally,

THE DEPARTMENT OF PUBLICATION.

Greetings

I am happy to have this opportunity to greet our members through the channel of our newest publication. I have not had an opportunity to read through all of the matter that is to appear in the first issue and I am not quite sure of how much of the interesting discourses and discussions occurring at headquarters in my private class instructions have been taken down by the stenographers and prepared for this publication. I do know, however, that it is a real joy to realize that hundreds of other members, if not thousands of them, will eventually have this special information that has heretofore been limited to those who assemble from time to time in my study for private instruction.

Most of the matter discussed in these sessions could find no place in any of our regular lectures, inasmuch as it deals with personal problems, or with matters disconnected from the points in the graded lectures. On the other hand, every one of the discussions has been filled with intense helpfulness to not only those in the class but to me, because it is through the working out of the problems of our members, and the discussion of the teachings with those who are the most advanced, that we have been able to bring out of the shadows many important points that have heretofore seemed insignificant. It is only through test and application that we come to realize the true importance and power of some of our principles.

Therefore, I greet each one of the readers of this publication and welcome you into my personal gathering, not as an eavesdropper, but as one who

deserves to have this information, and were it not for such a publication as this, the possibility of contacting the knowledge brought forth in these private discussions would be meager, indeed.

May peace and power come to each one of you and bring you joy and happiness.

Fraternally,

DR. H. SPENCER LEWIS,
IMPERATOR.

A Talk with the Masters

It is a difficult thing, indeed, to attempt to convey to the minds of our members any idea of the magnificence of the thoughts and ideas expressed in even a short interview with the Masters of the Great White Lodge. Such conversations occur only in the most spiritual moments of one's life, when there is the most perfect and absolute Cosmic attunement, and when the one who receives the message is not only worthy and ready for a new truth or a new principle, but is so attuned that the conditions are satisfactory to the Masters.

It is only through such contact and such messages that the leaders of the Rosicrucian work and the highest developed members are kept advised of better methods, newer systems, simpler explanations of universal principles, and more helpful ideas.

It is my privilege to state here, briefly, the import of a very recent interview with the Masters. The subject dealt with related to universal conditions pertaining to man's peace and happiness. The statements given by the great Master were like a refreshing drink to a thirsty body. The very contact with the Master who gave the interview was vitalizing, inspiring, uplifting, and illuminating. The questions in my mind concerned the conditions of unrest existing not only here in America but in many European countries. On all sides, we hear that parts of the world are preparing for a greater war and for strife and tribulation. We also hear that the unrest in Russia is to spread throughout many other lands, and that financial monarchs are seeking to obtain greater control of the finances of many lands and thereby cripple and injure the financial standing of many nations and many individuals. We hear all sorts of rumors and all sorts of beliefs, and it is only natural that we should seek to know from a higher and dependable source just what is really about to happen.

The great Master explained to me carefully that the world today is in no more unrest than it was a hundred years ago or many hundred years ago. He pointed out the fact that the raising of

the consciousness of the average human being is responsible for a quickening of his percept and a keener realization of the weaknesses of man-made systems by which he is governed, or by which he attempts to govern others. The Master explained that this quickening and awakening of the consciousness is in accordance with an evolutionary cycle that moves forward in progressive steps, each step covering a period of nine years. When I asked what relation this cycle of nine years had to the other universal cycle of seven years, as are made manifest in the individual life of human beings, he explained that the nine year period fell into certain intermediate phases of the other cycle when man could best cope with the conditions. He said, for instance, the first nine year cycle would end toward the middle of a second seven year period, and that the end of a second nine year cycle would end in the middle of a third seven year period, and the third nine year cycle would end right after the beginning of a fourth seven year period, etc.; so that only occasionally would the ending or beginning of a nine year period occur close to the end or beginning of a seven year period, and that when this did occur it was a very significant and very important period of change. He explained that right now a nine year period and a seven year period are coinciding in their ending and beginning and that this is responsible for the very universal changes in the consciousness of man. He pointed out to me that even in far nations, where tribes of lesser evolutions live and where there is little contact with the modern world, there is much evidence of the effect of this cycle and many startling changes are being made by these people as a result of the awakening of a higher consciousness in their beings.

He assured me that the preparations for war now going on in some lands are the aftermath of the great conflict just passed and are really a part of the evolutionary processes looking toward more stable and peaceful conditions. He assured me that the erroneous principles now held in mind by the unthinking or illogical reasoning persons of Russia would be greatly modified during the coming year and that a number of failures in the plans these people had artificially created would point out the error in their conceptions.

The most hopeful point in his message was to the effect that the present financial conditions throughout the world are teaching men and women the error of the false valuation that has been placed upon money. He illustrated this by pointing out the fact that in a number of parts of Europe great nations of peoples are learning that there is more happiness and contentment in industry than there is in idleness and the dependence upon money to purchase happiness or con-

tentment. He said that already the governing groups of many countries are realizing that a money standard for power in a country is an erroneous standard and that a spiritual or intellectual power at least can easily supplant the money power and overrule it. He stated that naturally these people would learn that to the same degree that intellect can enslave money, so spiritual power in the being could enslave or overrule the intellect. In regard to health he pointed out the significant fact that the Cosmic vibrations have recently become more instructive again after having passed through a period of what we would term destructive, as a phase of evolutionary changes necessary in the scheme of things. He assured me that in many lands, where epidemics and many other forms of Cosmic transformation had taken place, there would now come increased health, peace, and happiness. In spiritual matters he explained that many surprising revelations would come through prominent educational leaders and scientific schools, bringing closer to man's comprehension the spiritual fundamentals of life, and that the tendency toward gross materialism on the part of so many minds would gradually lessen during the coming cycle and more attention be paid to the spiritual and cultural development of man's best interests.

He spoke of certain personalities that would reach the ultimate time of their present earthly incarnation, during the next cycle, and of many changes in dynasties and political rulership, which would bring freedom to the minds and hearts of multitudes and a broadening of the political principles in many lands.

All in all, the interview revealed that a great change is taking place, principally in the Occidental world and especially in North America, where the leading characters are being impressed with the necessity of avoiding any consideration of contracts or agreements binding others to peace, for the very nature of such agreements is to limit the freedom of a people, or of any individual, in a rightful expression of a peaceful attitude and tends to bring dissatisfaction and a sense of political enslavement.

Thus the Master spoke and revealed his intimate contact with universal conditions and the hearts and minds of all human beings. Perhaps in one of the next interviews I have with one of the Masters I may be permitted to quote in his own words some of the more definite statements that are usually made, but I am glad to be able to report even the general sense of such messages in a publication for all members such as this volume.

Cosmic Consciousness

Let us spend a few minutes today in consideration of the marvelous benefits that come from Cosmic attunement. Sometimes I become disheartened when I read the letters from those who are new on the Path and are just learning to understand the principles and laws of the spiritual nature of man. Every little obstacle that arises in their lives constitutes a problem which they seem fearful about overcoming and they seem to magnify the importance of the problem and always seek some help of a specific nature. How I wish I could talk to these members for just a few minutes and point out to them the futility of specialization when it comes to any consideration of their personal problems. One man seeks to change his position, or may be out of employment and is now face to face with his own desires to have a different or better occupation. He looks upon his problem as being a specific, separate, independent thing that is in no way related to his general life affairs. The next person finds a physical condition of some kind and this he magnifies into a monumental entity disassociated from all other affairs in his life. And so I might go on and enumerate a thousand kinds of personal problems that constitute obstacles to peace and happiness, health and prosperity, in the lives of different persons.

The one who is ill feels that he needs the special assistance of a special expert on health. This is because he has made his problem a specialty. The one who is puzzled about a problem in business believes that he needs the help of some business expert because he has made a specialty out of his little problem. And so we might go on and say that the thousand problems found in a thousand different letters are viewed as a thousand separate specialties or distinct situations so unassociated with any other problems in life that they must be solved through special advice and through special attention.

Now the truth of the matter is that Cosmic attunement would help all of these persons solve their problems because the Cosmic is all inclusive and, viewed from the Cosmic point of view, all of these one thousand problems are merely phases of the one and same problem. Cosmically speaking, there is no difference between a condition of the body that is classified as ill health and a condition of the social world, or the business world, or the financial world. Any situation that is an obstacle to peace and happiness is merely a problem no different from any other so far as the Cosmic is concerned.

The great lesson for the new student on the Path to learn is that by developing the Christ consciousness within and by attuning with the Cosmic principles, the entire being of the person,

as well as his whole worldly contacts, and all of his personal problems are lifted up into a spiritual completeness that places them beyond any earthly category and breaks down all of the classifications and distinctions with which man has surrounded himself.

The new student should learn that by taking his problems to the Cosmic not in their earthly details and with their special names and titles, classifications, and limitations, but in their broader sense as mere obstacles to happiness and power, he will easily find help and Cosmic inspiration in the form of practical guidance.

In the first place, we have found in thousands of cases in which we help our members that the real cause back of their problems is not in the little details that they present in their letters but in the lack of spiritual and Cosmic attunement. Take the first problems that come to you in the work of helping the members. Take, for instance, the one who appeals to you because his health at the moment is below par or abnormal in some way. He writes to you and talks to you and tells you of the symptoms and of the outer manifestations. He very likely tells you the name of the disease by which the doctor has classified it. He may even go so far as to tell you the specific remedies that some doctor has recommended. All of this means nothing to you and it should mean nothing to him. By whatever name his physical condition may be designated in medical science and by whatever symptoms he may examine his condition to localize or classify it, the one outstanding fact remains that his whole being is out of attunement with the Cosmic. Complete Cosmic attunement would immediately eliminate the cause and, therefore, eliminate the manifestation of it, and no further consideration would be given to either symptoms or terminology. Take also the man who is concerned about his business occupation because it is unprofitable or changeable, or undesirable, or something else. We need not be concerned with who his employers are, or who they were, or what his occupation was, or the salary he received, or any of these details, for if the man is improperly employed, or unhappily situated, or out of employment entirely, the real cause is due to his being out of Cosmic attunement. The sister who writes to you and tells you of the unhappy social life that she has, or of the problems she has of a domestic nature need not go into all of the details and tell you of every cross word that has been spoken or every little problem of her care of the children, and the home. If her home life is not peaceful, and beautiful, and happy, it is because she, at least, if not the others in the home, are out of Cosmic attunement.

You know that in taking care of these problems, our first effort always is to bring the person back

into spiritual attunement with the Cosmic. We cannot do anything for them until that is done, and we know that in seventy-five per cent of the cases the moment we begin to attune these persons with the Cosmic and bring the Cosmic in attunement with them, that a change begins to take place in their problems, and from then on matters move rapidly and we find that their desires become fulfilled, conditions change, and all of the outer manifestations are gradually modified.

But why should it be necessary for us to do this for the student when he is more capable of doing it for himself than anyone else? I know that it is because these students either do not know what to do, or the common trait in human nature is to place faith in someone else and rely upon external help. I suppose we can never completely eliminate the old trait of human nature of relying upon some superior person or group of persons, or some specialist or experts to do for us what we could do for ourselves. That is, we cannot eliminate it except by training the persons to have faith in their own abilities and powers. With the student just starting on the Path, it is rather difficult to help him master his own conditions through the use of his own powers and that is why he so generally leans upon the organization or upon the higher members and officers. But we must be mindful of the laws and principles involved and remember that continuing to do for these new members, and continuing to help them without pointing out how they could do the same thing themselves, will tend to increase their dependability upon others and fail to teach them the lessons that they should learn. Let us, therefore, make it a practice not to help these members without at the same time pointing out to them how they can do the same things that we do and do them more efficiently.

There is in each of us the Christ consciousness and it only needs awakening in order to serve us well. We must make ourselves at one with this Christ consciousness and become spiritualized in every sense if we want to keep in good health, prosperity, and happiness. Point out to each member to spend some little time of each day, even if it is only five minutes, in turning his thoughts inwardly to the heights of transcendental attunement. By forgetting all worldly things, even the worldly personality, and eliminating the outer self, the outer name, the outer environment, and all of the outer contacts, and becoming just a pure spirit of infinite good, love, happiness, wisdom, and power, the whole being of the person is bathed in sublime power that purges the life for the time being of any of its problems and gives the soul and character strength to meet any obstacle and at the same time eliminates all of the weaknesses of the flesh and all of the conditions

that are annoying or troublesome. Silent meditation of this kind is the greatest asset that everyone has in his life, for it is the privilege to become one with God and with the God consciousness, and the spirit of Christ in the Cosmic that has been given to man as the greatest benediction of the Divine Mind. Teach the members to use this and to go into the silence at least one period a day and they will find that not only are their problems solved but many others are prevented from coming into their lives, for where goodness, love, and Cosmic peace abide, there can be no sorrows, no grief, no pain, and no unhappiness.

Theoretical Metaphysics

I want to say to our most advanced members, assembled here for special advice in this advanced workers' class, that we must divide our discussions, our comments, and our teachings into two distinct classifications. We must have one classification dealing with the practical and active principles, which can be used in an efficient and demonstrable manner for actually accomplishing definite results in life. We must have the other classification of subjects, principles, ideas, ideals, and laws that pertain to the spiritual and mental nourishment of the soul and mind. The one classification that we must avoid is that which would include all of the speculative theoretical principles that sound nice when worded in flowery language and give us an opportunity to display our knowledge of rhetoric and our intellectual knowledge of theoretical nicety. There has been altogether too much of this sort of thing, as I include in this third classification, published in books and given from lecture platforms in the years that have passed. If you cannot teach any of our members or explain to them a law or principle that they can actually use in a practical, common sense way to help themselves in their problems of life, at least give them something that will help them to find peace and happiness in a spiritual sense. But don't give them something that sounds gloriously beautiful at the time it is stated but which, when reduced to a few words, melts away into nothingness and leaves the mind absolutely devoid of any beneficial thought.

The Rosicrucian teachings for centuries have been known for this adherence to a common sense system. Its teachers, its investigators, and workers in laboratories and clinics, and its writers and dreamers have constantly avoided the formulation of philosophies and pretty talks which are nothing more or less than pieces of speculative philosophy. That is why the organization has attracted to it many leaders in other schools and other systems of metaphysical thought. We must continue

to make our work of practical help just as Jesus did during His lifetime. Jesus propounded the necessity for being pure in heart, pure in mind, and pure in body, if the kingdom of heaven was to be attained, but He did not stop there, but followed such recommendations with actual demonstrations of how to be pure in mind and body, and He showed them how to cast out the devils of evil thought and sin and sickness, instead of leaving them to speculate upon how it was to be done.

Speaking of leaders of other thoughts uniting with us because of our practical work, let me read to you a letter I received this morning. It is from a woman who is an ordained clergywoman and who has had under her care an institution for the teaching of divine metaphysics. She had a number of courses of instruction and her students were studying what they believed to be very valuable principles of divine metaphysics. Some little time ago she joined the AMORC for the purpose of becoming better acquainted with the greater knowledge possessed by our organization. Now she has identified herself with a local lodge in addition to keeping up her studies in the National Correspondence work merely for the sake of a few months of contact with other members during her travel in the west. She says in this letter:

"I have now changed my mind and have suddenly realized that metaphysics, as commonly taught, has no practical foundation and that I have no right any longer to ask my pupils to pay fifty or a hundred dollars for a course of lectures which are truly not worth the paper upon which they are typed. I have found that affirming health, wealth, love, home, and friendship is wrong, and that the authors of such courses on 'How to Attract Riches,' and 'How to Seek the Solar Plexus,' or 'How to Get What You Want,' usually died in extreme poverty or are living, shall we say, by their situation. I have personally found this to be the case."

This is a frank confession from one who realizes, after a considerable experience, that the subject of divine metaphysics, as usually taught in standard books or in connection with some university courses, is purely speculative and of no actual practical value, and it throws each student back into a position where he has to place his faith in the power of metaphysical laws, which he has not learned to master, for he is yet unacquainted with practical laws which he might use and demonstrate. Let us always be thankful that the Rosicrucian teachings have never been of this nature but at the same time let us make sure that we do not permit anything in our work to border upon the speculative and the impractical.

Transition

I now speak to you, my beloved members, on a very sad subject, for no matter how we may view transition, there is an element of sadness in the physical separation that follows. When a dear one or a loved one, whose close companionship we have enjoyed intimately day after day, starts even for a journey of some months' absence from us, the tears will come to our eyes and there will be a sadness in our hearts at the parting. Such sadness is not in any way associated with the belief that the parting is permanent or that it ends the existence of one who is leaving our immediate presence. So it is with transition. The parting is a sad reality of the fact that our faith and our knowledge come to our rescue and console us, and the still small voice within cries out aloud, "There is no death."

In all of your dealings with members of the organization and in your capacity as teachers, instructors, and workers in the larger field of the higher activities, there is nothing that will come into your immediate lives calling for your whole-hearted manifestation of the spirit of brotherhood than the call for sympathy and understanding on the part of a member who has just passed through the experience of parting with one who was near and dear.

We should always be happy that our teachings have removed from our hearts and minds the fear of death or transition that is so greatly inculcated by the various religious doctrines. It is absolutely true that while most of the religions and churches of today freely preach the soothing thoughts that "There is no death," the doctrines and funeral ritual and many of the thoughts expounded in sermons and lessons contribute to the horror that grows in our hearts and minds regarding this great experience in life. Many of these ritualistic passages and creedal formulas repeated in the churches belie the thought that there is no death, no annihilation, no complete separation of soul, personality, character, and existence of the physical body at the time of transition. This is why so many who are religiously devout are so fearful of death and suffer so greatly as the time of transition approaches. Our teachings plainly show us, and hundreds of demonstrations which we can make in the various grades pertaining to natural and spiritual laws prove to us, that the personality of each one of us, as the conscious part of our soul, never ceases to exist, and the experience is only a change for greater freedom and greater expression at the time of transition. It is not true that after transition the body unto dust returns and the soul sleepeth forevermore. The soul is never asleep, either while incarnated in the physical body or when released to spiritual freedom. It is

never unconscious of itself, its environment, or the contacts it has made. The real self of man is a sentient, knowing personality, that is cognizant of all things for ever and ever. This thought, this fact, this demonstrable principle of the soul's nature, is the one outstanding consolation and encouragement throughout our lives. Naturally it relieves transition or death of its sting and removes the cause for that intense sorrow and that inconsolable grief that comes to the hearts and minds of those who do not know these facts and who believe the popular thoughts pertaining to transition.

I am happy, too, at the fact that our teachings have always made plain the truth that transition is inevitable. Today, the most popular of metaphysical and mystical teachings of the Occidental or Western world tend to inculcate the idea in the hearts and minds of their students that if the individuals live properly, think properly, and carry on with the proper spiritual understanding, transition may be postponed indefinitely. If this idea is not consciously realized in the hearts and minds of their students, they at least have the idea that transition at any time and in any circumstances is something that could have been avoided, and is, therefore, regrettable and an indication of negligence or ignorance. Such a thought does not add to the easing of the grief and sorrow on the part of those associated with the one who passes on, for it brings torment to the heart and mind of the one who is face to face with the possibility of transition. With our understanding that transition is inevitable at some time in the life of each one of us, the only mystery that we face in connection with transition is that of the time and the manner. That some must pass on young in life and others later constitutes a problem that is worthy of our consideration and demands of us attention to the manner of our lives and of our living that we may cooperate with nature's laws and violate none of them, and thereby contribute to the cause that may bring about transition sooner than we anticipate. But since transition is inevitable in our lives, the best we can do is to be prepared for it and to accept the fiat when it comes without question and without in any degree finding in the call a reason for a criticism of our own lives or a criticism of natural and spiritual principles. To the one who lives properly and who has no fear of the great change and who is always ready to pass through the great experience, the coming of transition is not anticipated with fear or with any criticism of the divine wisdom that decides it. This is not so with those who do not understand the real cause of transition, and who have been led to believe that God arbitrarily and impulsively places his finger unexpectedly upon each of us at some time in our lives

and wills the transition to occur without reason and without conformity to a higher scheme of things.

You will find in your contact with the members, especially those in the lower grades who may look to you for help, advice, and consolation at various times, that when transition has occurred in a family and some loved one has passed from physical contact with them, that there is a desire on the part of those who are sorrowed to want to know whether all means of contacts with the soul of the departed one are broken and whether it is possible to sense the soul that still exists. May I take this opportunity of pointing out to you, carefully and logically, what our teachings and our principles reveal in the higher grades and in the hundreds of experiments that we have made and which most of you have made here in your experiments and demonstrations under my direction. The soul of the one that has just passed through transition does not immediately pass off into space and soar into the sublime heights of a spiritual kingdom, far out of contact with those on this earth plane, except on very rare occasions, and then only when there is no work for the souls to carry on and no strong tie to hold them in contact with anyone here. We have seen and we rejoice in knowing that the soul of the departed one lingers in the environment with which it has been familiar as an invisible and intangible form of consciousness for various lengths of periods, according to the purposes which may be served. Love is the silver cord that holds these souls most closely and for the longest time in close companionship with those of this plane. The consciousness and keen intellect of the soul just released from a physical body is aware of the suffering, the sorrow, and the sadness of those who have witnessed the transition. To the same degree that some of those persons or one of them is loved by the soul and still loves the personality that is invisible, to that same degree will the soul remain in close psychic and mental contact to speak in the heart and to whisper in the soul of the loved ones here such words of sympathy and understanding as they may hear or may feel. If there is some mystery surrounding the transition, some unsolved problems of estate, some important matters that will affect the lives of those who remain, the soul will remain close in contact and do its utmost to inspire the right action, to guide the right thinking, to reveal the proper course, and in every other way aid in adjusting and straightening out those entanglements which may affect others seriously or for a long period. But it will especially seek to console the aching hearts and to let them know in moments of meditation and relaxation that the consciousness has not ceased to exist, that the soul's personality has not been

annihilated, and that there truly is no death.

Hence you should explain to those in such sorrow that by retiring to the sanctums of their home, by entering into Cosmic attunement, by relaxation and concentration, they can open their hearts and their minds to the contact that the soul near at hand is trying to establish. Through silent meditation and an open mind freed from any thoughts of religious doctrines that are contrary to this thought, and freed from all bias and prejudice of any kind, the soul of those who are in sorrow can be attuned with the soul that lingers close at hand.

And, when the soul that has remained for a time to administer to the sorrowing ones finds that it has gradually adjusted the conditions and enabled the loved ones to bear the physical separation that has taken place, it will gradually soar to greater heights and widen the spiritual space that exists between them, without in any sense widening the physical space that man seems to believe exists between him and the spiritual kingdom. The soul will attune itself with the higher soul and will dwell in that divine ecstasy that transcends all human thought. It will not reach down and attune itself with the lower plane of life, that it may be revealed to others or that it may communicate to them, but it will urge the lifting up of the soul and mind of those who are on earth to that Cosmic attunement and spiritual residence where all are one and where souls may commune with one another, regardless of physical incarnation or the absence of it. Therefore, point out to your brothers and sisters, as you contact them in these conditions, that by attuning with the Cathedral of the Soul, they lift themselves up to the spiritual realm where all is one soul and where the personalities and minds of those who have departed are as one mind and one soul, and here they will find their loved ones in thoughts symbolized in form and in words that speak to their hearts unmistakably. Thousands of our members have rejoiced in the contacts they have made with loved ones in the Cathedral and have been surprised to find that some of these were with those persons who had passed through the great change many years ago. But it is only through man lifting himself up and bringing his soul consciousness to the heights of the spiritual kingdom that he can make this contact and know that there is continuous life and that the loved ones of the past have never ceased to exist. He cannot count on bringing them down to him and he cannot count for their descent upon a lower plane, but he can depend upon the inevitable contact if he lifts himself to their heights, to their pureness, and to their spiritual power through prayer, meditation, and Cosmic attunement. What a glorious thing it is to be able to bring such words of hope, and strength, and consolation to our sorrowing

and saddened brothers and sisters at the time when this help is most needed. Rejoice, therefore, in the great truths that have come to us and have been revealed to us through our knowledge of natural law, which has enabled us to demonstrate these principles and learn of their goodness.

Dieting

Have you tried the eighteen-day diet and discovered that its principal object is to help the sale of grapefruit? Have you changed from coffee to some advertised substitutes only to find that you could make a better substitute out of pulverized seed from figs? Have you bought one book after another trying to find out how to get thin, or how to get fat, or have you been one of those expectant seekers, and searched in vain for a diet that would give you extreme spirituality? Dieting is becoming a fad in America. But it is not a new one. I knew well the man who took advantage of the fad to get thin, many, many years ago, and he wrote a book that made him popular with the public and with the receiving teller at his bank. He called the book, "How to Eat and Grow Thin." Up to that time, everyone was telling everyone else how to stop eating and grow thin, and he became the savior of a nation over night and the best friend that fat people ever had. Thousands of our members write to me and say: "There must be something to the subject of dieting but I can't find the right diet." They are perfectly right in believing that there is some fundamental truth back of all diets. I can not tell them how to get thin, for I am a living example of one who does not know how. But I imagine that I could get very thin, if I stopped eating, or if I ate only those things that would produce no fat at all. In my particular case, I think I would have to eat paper and chalk and stop drinking water. They say that it is a peculiar thing, but one that is easily noticed in every restaurant, and that is that the stout persons are always fond of potatoes, bread, and pies with lots of whipped cream piled up high. The truth of the matter is that it is because such persons like such things that they are stout. The stoutness does not make them like these things but—well, you know what I mean. Fundamentally it is absolutely true that stoutness is the result of our eating. Our bodies are built from what we eat, and if we do not eat much we cannot build up much in the way of flesh. If you want to keep your body thin you must prevent the body from receiving the material with which it can create fat, and that material is food of any kind. Every person has a definite and distinct problem in regard to the correct diet, and no fundamental rule has been invented containing a universal diet for all stout persons or for slender

persons. I know many slender persons who eat more beef steaks and mashed potatoes, and more pies and whipped cream, and ice cream, than any of the stout persons I have ever met and, if they were to gain a pound, they would lose it again through the extra effort necessary in carrying it around with them.

Stoutness or thinness is due to the individual functioning of certain glands in the individual. With some persons the glands that produce fat seem to work overtime and will turn even water into flesh and fat, while with others the glands seem to refuse to produce any fat at all regardless of what is eaten. Slenderness may also be due to the abnormal functioning or subnormal operation of some parts of the body without indicating the existence of any disease or any real unhealthy condition, and the same is probably true of those who are overly stout. Only a physician who is familiar with you and your constitutional health, and who has carefully observed your health and your habits over a period of a number of years, or a specialist who can learn these facts about you in a few weeks' time through an elaborate system of analysis, will be able to prescribe a special diet that will provide fat to your requirements. But so far as spirituality is concerned, there are only a few principles of diet that are of any consequence. It is unquestionably true that the person who eats a lot of fleshy food and large and heavy meals will so affect his blood pressure and so affect his body that if he eats often in this way, or regularly in such a manner, he will unquestionably prevent the psychic side of his nature from being able to function properly through the connection it has with the objective physical parts of his body. He will be as overloaded with food and with earthly vibrations as is a man who is overloaded and drunk with alcoholic liquor. Every one of our members who has had much experience with psychic experiments knows that you can not get up from a large meal and go into the silence or sit in meditation and get good results. I can not even deliver lectures and secure the cooperation of Cosmic inspiration while I am speaking, if my stomach is filled with food. For years, when I traveled around visiting our branches and lecturing before thousands of persons in various cities, my one big problem was to avoid the so-called banquet dinners to which I was invariably invited an hour or two before I had to go upon the platform to speak. My hosts and hostesses thought that it was part of their polite duty to invite me to their homes or some other place to enjoy an elaborate feast with other invited guests. I had to resort to all sorts of diplomacy to avoid eating more than a few mouthfuls. If I refrained from eating all through the day, then in the evening I could go upon the platform and in less than a

minute attune myself to the Cosmic and let the Masters speak through me, eloquently and without any preparation whatsoever. In hundreds of such cases I have listened as intensely to myself during the lecture as anyone in the audience and knew as little about what was coming as did the others. But this would not have been possible if I had eaten and specially eaten of flesh food.

But this does not indicate that all my life I should live on angel cake and water or on almonds and honey. I have material work to do that is a severe call upon my physical energy many hours of the day, and I have to maintain extreme vitality and healthfulness in order to carry on for the many hours out of the twenty-four as my work demands, and I have to maintain my material as well as my spiritual magnetism, and health, and vitality, therefore I eat all foods with reason, saneness, and care. Jesus did not confine himself to vegetables but ate meat, as is found in the Bible, and we do not find in any of the real and true writings of the Great Masters any statement that meat occasionally eaten, or eaten with discretion, is a bane to spirituality. Man's physical composition and the whole arrangement of his physical body, from the special teeth in his mouth to other organs and parts of his body, proves that Nature intended him to eat some meat. When man evolves where meat is no longer a requisite by him he will be born differently and have a different body than he now has. If you find that certain foods do not agree with you, leave them alone. It is absolutely true that the chemical nature of some foods are not agreeable to the general chemical composition of some bodies. Tomatoes and cucumbers do not agree with the chemistry of some physical bodies; with others they do agree in a beneficial way. The same can be said of many kinds of fruits and vegetables. There are certain meats that some persons should not eat under any circumstances. But each individual must learn for himself what is best to eat, and what should be avoided, and how much to eat and when.

Living the Faith

After all is said and done, why are all of us studying these lectures and lessons with their laws and principles? Is it merely to become familiar with nature's principles so that we can pat ourselves on the back and say: "I know more about nature's laws than my neighbor and I am very smart in such knowledge." The intellectual comprehension of the lectures unquestionably gives persons a wider education, but so far as I am personally concerned, I would just as leave have no such burden of knowledge to carry around with

me if I didn't put it into practice or couldn't find an opportunity of using it.

And what is your faith worth? You have faith that these laws and principles are true, but does that faith go far enough to let you test it and prove that they are true? Have you faith enough in what you have been studying to risk your life on any one of the principles being true? That is the important point. We must live the life we are studying if we are going to make it worth while to us. We have thousands of students in our organization who read the lectures and lessons and learn how they may cure themselves or relieve themselves of certain physical or mental conditions. The members, while studying these principles and reading about them, shake their heads and say: "That's fine. It is wonderful to know these things!" Then the minute they have a headache or a toothache or some other kind of an ache, they either call in the doctor or some specialist or send a telegram and letter to the Welfare Department and ask for a treatment. We, here at this end of the line, turn around and use the very principles that we are teaching to these members to help them to be cured. What astonishes us is that these members do not apply the principles and treat themselves. We know that there are cases by the thousands where the member suffers from conditions which he has not yet learned to understand properly, and does not know how to treat, and it is only logical, reasonable, and sensible for them to write to us for help in such cases. But when it comes to other conditions that are fully described in our lectures and lessons and instructions given for the care or treatment of these conditions, we wonder where the member's faith is when he writes to us to have us do for him what he could do for himself.

Our members all proclaim their belief in God and in the universal goodness of the Cosmic Mind. They have absolute faith that the Cosmic and the Masters who work through the Cosmic can perform what others would call miracles, and they believe that it is possible through prayer, through sincere pleading, and through attunement, to contact these Masters and the Cosmic. Yet when some accident happens or an emergency in life occurs, many of these persons forget their faith, forget what they believe they have believed, and telegraph or write to us for help. Then we must in turn appeal to the Cosmic for help for them. It is a round-about way of working and, while the results desired are produced, the fact remains that the member is not living the faith as he should. If you have no faith in these teachings or these principles, then you have an excellent reason for abandoning your studies and giving up your interest in the work. If you want a

demonstration in order to fortify your faith or warrant your belief in these teachings, then make a test, when the opportunity affords itself, and learn first hand what these principles will do for you and what the Cosmic will do for you. The more you depend upon others, including ourselves, to help you in your predicaments, the less acquainted you will ever become with what the Cosmic will do directly for you.

Let me illustrate what I mean by reading to you a typical letter. I want all of you in this special study group of mine to get into your heads and consciousness the fact that it is only by abandoning all your old false beliefs and throwing yourself heart and soul into the faith of these principles that you will ever have the remarkable demonstrations and success that you want. Here is a letter from Sister E. Y., who lives on a rural route outside of Long Beach, California. Her letter is dated June 8, 1930. After expressing her appreciation and the fact that her health and her husband's health is better, and for many other demonstrations of the principles that have come into their lives, she says:

"But the most wonderful thing I want to tell you is this: About 6:00 o'clock in the evening of June 3, my two-year-old son climbed upon the running board of our car unbeknown to his father. As my husband started the car, the baby was thrown off and underneath the right front wheel; the baby was pinned under the tire and the wheel crushed the lower ribs and parts of its right side. We rushed him to the hospital nearby where they took X-rays and kept him over night for observation. He was badly injured and after he came home I started to walk the floor in anguish and grief. Finally the thought of our work came to me and the self within prompted me to ask for the Masters' help. I immediately obeyed and went into my little sanctum in the dark and there in the proper way called upon the Masters to help my baby. In a few minutes I felt a relief come over me as if some answer had come. The next morning I went to the hospital very early. My baby was asleep and had slept all night. I brought him home with me and today you would never know that he had had a fall. There is not even as much as a bruise on any part of his body. Those who have seen the X-rays of the injuries and who see the child today say that it is a miracle that he is alive, but no one can ever make me believe that it was anything else than a demonstration of our principles and our teachings, and while my husband and I live and receive help in this way, we cannot help but be happy that we are Rosicrucians with the privilege of living that life."

Now this good mother might have wrung her hands in grief and cried her heart sick and

thrown herself into a mental condition that was abnormal through a whole night of worry and suffering regarding her child. She might have telegraphed us and asked us to plead with the Cosmic in behalf of her child, but she took her teachings in the faith in which she had studied them, and put them into a test and made her appeal direct to the Cosmic and received the answer more quickly than if she had asked for our help. This is living the life and making the teachings and lectures and lessons worth while. It is not the first demonstration this good woman has had, as her letter indicates, but certainly it was the grandest and most complete demonstration that could ever come into her life, and nothing can ever sway her from her interest in our work or from her faith in the principles which we are teaching. Others may argue with her and tell her that the AMORC and all similar movements are merely speculative, or are not what they claim to be, or mere commercial propositions attempting to extract pittances or large amounts from its members, or they may tell her anything and everything else that comes into their minds, as some of our friendly enemies occasionally do, but nothing that is ever told to her can ever take her faith away from the principles we have been teaching, and that is all that we care about, for that is our ultimate aim and ambition. We are not so concerned in building a reputation for our organization as we are concerned in building the faith of our members. If we can cause our members to have more faith in the Cosmic and its principles, even though they have less faith in our integrity and any possible motives we may have, we are still successful in our mission and doing what we started out to do. But members like this constitute the backbone of our organization and have successfully defended the Rosicrucian organization against its critics through all the ages, for these members know how unselfishly we must work and with what integrity and high ideals we must be devoting ourselves in order that we may be the instruments of the Masters and of the Cosmic to teach these things, for the Cosmic would not pick unworthy, insincere, and selfish or commercial channels to bring to the public the great truths which will demonstrate themselves, if the members will have faith and test them.

Through the attunement with the Cathedral of the Soul, through attunement with the Cosmic, each and every one of you can bring about these so-called miracles and make your lives what they should be. Your sanctum in your home will become more and more a sacred place where thoughts of evil, distrust, suspicion, or destructive vibrations of any kind will never enter and where only peace and health abide. Make your sanctum like this through your own devotion therein, not

only when you are studying the lectures, but in periods of meditation and in periods of transcendental attunement. Live the life to the fullest by putting the principles to test, and have faith in all that you have been reading and studying, and let that faith guide you to the highest spiritual manifestations. This then will bring you peace, and bring succor and help when it is needed, and you will find that you are the divine instrument through which the Cosmic will work and manifest, and you will never have to depend upon others, even the highest officers of this organization, for any worthy manifestation in your life.

YOU MUST ASK

I wish I could make it indelibly impressed upon the minds of those of you who come before me for these special lessons and have you remember as long as you live, that there is one fundamental law of the Cosmic that easily demonstrates itself but is not so easily explained. That law is that "You must ask if you will have it opened unto you." How or why this law came into existence, I do not know. All I am able to tell you is that early in my studies I was impressed with its significance, and all through my life I have found it to be an immutable law, and so has everyone who has attempted to use the great Cosmic principle.

I have thought of how some of our members in emergencies and accidents have come into their sanctums or into the silence of their homes and appealed to the Cosmic for help or pleaded with the Masters to bring some sudden relief, and how this plea has been answered. And now some of you ask: "Did not the Masters know that this person needed help and could they not have given help without the necessity for the plea?" Again I say unto you the law is "Thou shalt ask!"

Here is the fundamental basis for prayer. This is the spiritual reason and spiritual law of prayer. He who goes into prayer to God, or the Cosmic, or the Masters, with the idea that he is telling God or telling the Cosmic what he wants or how something should be done is defeating the purpose of prayer by his own attitude. Prayer is intended to be the voluntary, free, and complete expression of a desire. It is neither to be instructive or commanding. It is a petition of the poorest sense made in humility and absolute sincerity. It is not made with the faith or belief that God, or the Christ spirit, or the heavenly hosts, or the angels, or the saints, are unaware of our needs and unconscious of our conditions or are unconcerned with our requirements, and that we must instruct them and advise them, and bring before their attention the things which they have overlooked. Our plea is for the purpose of expressing our desires, and expressing our faith and our submis-

sion to the will and mercy, the goodness, the love of God and the Masters.

Until we can with humility enter into the silence and there with a sincere heart frankly and freely express our desires, we cannot properly enter into the spirit of prayer. Always do we have in mind the reservation that what we ask for may be granted if it is the will of God. We neither command nor expect obedience to our wishes. We merely pray for the fulfillment of our desires if it coincides with the scheme of things as decreed by God and approved by the Masters or the Cosmic laws under which we are living and have our existence. There is but one notable exception in the Bible to the rule that Jesus gave no treatments that were not asked for. Surely He was conscious continuously of the suffering around him and could have instantly become mentally conscious of where there were those in suffering or pain who could be benefited by His touch or by His presence. But He went to none of these and He gave treatment to none except those who asked for the treatment or sent a messenger pleading in their behalf. The one exception of the man who had suffered for so many years and whom Jesus talked with may not be an exception after all, for there is nothing to indicate that someone had not advised Jesus that this man desired some treatment. However, it is a rule that you will find universal through that reality of what you may need, unless you express with complete confidence and faith your desire in that regard, you do not set into motion the principles and the laws which can help you. Such prayer or pleading, in the first place, attunes you with the Cosmic and with the spiritual center from which the help can come, and unless such attunement exists there can be no benefit for your desires. Pleading with faith and confidence is not only an expression of what you wish for but an expression of your trust and your devotion. To ask the Masters to help you is to say at the same time that you bow to their omnipotent power and accede to their desires, and will obey their commands, and accept their bounties or even their refusal of help if it be their decision. Such an attitude is one that immediately lifts him up into close contact with the Cosmic Masters and the Cosmic laws and places him in that sublime and transcendental effusion of power where his soul and his mind are like a part of the Cosmic soul and mind and through him comes a radiation of the power to bring about the changes desired.

It must be noted, however, that the emphasis here is placed upon humbleness and upon a free expression of sincere trust and confidence. Absolute faith must be the keynote of the petition. The plea cannot be made as a challenge and it cannot be made as a test merely to set aside any

doubt or skepticism that resides in the heart of the petitioner. The faith, the confidence, must beget the demonstrations, and not the demonstrations beget the faith and confidence. There must not be the least element of command or dictatorship in the expression of the desire. There must be no concern as to how, why, when, or where the demonstration is to be made. Complete reliance must be thrown upon the Cosmic to do as it knows best and to do as it so wills. And there must be the further attitude of complete and whole-hearted acceptance of results, however and whatever they may be. And thereafter, if the results are not as desired, there must be no reaction of criticism or doubt, and no element of suspicion, of unfairness, or the lack of mercy, love, or understanding. Such an attitude would immediately close the doors against any further benefits from petitions and would make null and void any further protestations of faith and trust.

Removing the Cause

Just at this time we open our forum of special instructions and consideration of problems by presenting a telegram just received. Here is an excellent opportunity for our careful study of a very important point in connection with the curing of disease. What I am going to tell you this afternoon is a message that you should never forget to utilize in all of your contacts with the patients you are treating and the members who call upon you for help.

This telegram comes from Los Angeles and is signed by Brother J. M. It reads as follows:

"NEED YOUR HELP FOR J L WHO IS VERY ILL HAD THREE OPERATIONS FOR TUMOR BUT NONE FOUND PATIENT LABORS UNDER THIS ILLUSION OF TUMOR I GAVE ONE TREATMENT WHICH HELPED PATIENT AND HE WAS WELL FOR THREE WEEKS THEN BECAME VIOLENTLY ILL AGAIN PLEASE ADVISE WHAT TO DO"

Now you will note that many of our letters and telegrams come from physicians of various schools and quite often from those medical physicians who are members of our organization and who are applying our principles as well as their own in the treatment of patients. The patient referred to in this telegram is not a member, but one who has called upon one of our members to give him treatments in the regular course of things. The brother who has been giving the treatments is puzzled and, fortunately, his telegram contains the very important knowledge that we should have in order to advise him properly.

Now let us look at this case from two different angles. Here we have a man who is violently ill

at the present time and who has been ill for a very long time, and has had three operations for tumor, and each operation has shown that he has no tumor. The physicians are puzzled; the man is suffering, and, very naturally, those who are trying to help him want some advice or some suggestion not to be found in the medical practice. So much for the physician's viewpoint of the case.

Now let us look at it from the patient's point of view. The patient believes that he has tumors and that he is suffering from these tumors and has willingly submitted to three operations for the removal of these tumors, and each time the operation is over, the physicians tell him that they found no tumor, and yet he continues to suffer and believes that the physicians either do not know their profession or else they are wilfully hiding something from him. He is not only ill but thoroughly discouraged. He wants the cause of his illness removed and he believes the cause to be tumors.

Now we must believe that there are no tumors in this man's body, for, certainly, physicians or surgeons would not operate three times and fail to find them if he did have them. There would be no advantage to the surgical art nor to the physician's personal interests in declaring that the patient had no tumors, after operating on him three times, if he really had them. What are we to say then of the patient's condition? Shall we say to this patient: "You have no tumors; you only think you have and your imagination has led you astray, and there is some other cause for your illness, and this cause must be found." Not at all! For my part, I am ready to go on record as saying that this man has tumors and, what is more, he is suffering from these tumors, and, furthermore, he will not be well until these tumors are removed. But the tumors are not physical tumors in his physical body but mental tumors in his mind. Here is an excellent opportunity for each one of you to have brought close to your understanding the great difference between actuality and reality as taught in some of our early lectures. It is pointed out in those lectures that it is not the actuality of things that affects us, but the reality of things, or, in other words, our realization of things. This man has tumors in his mind. He has a realization of tumors and he is suffering from that realization. The actuality of those tumors has no bearing upon the case one way or the other. If they were actual and could be found in his physical body, they could not cause him any more suffering or any more illness than what his realization of them is causing. The great difference is this, that since they were not actualities, the physicians have not been able to see them and, therefore, could not cut them out and remove

them in actuality. Being realizations of his mind, the surgeons could not see them, do not believe that they exist and, therefore, cannot help him, and he continues to suffer.

In treating this case, two important considerations must be given to the entire matter. First of all, the confidence of the patient must be won. By telling the patient that he has no actual tumor, you cause him to doubt your proficiency, your understanding of the case, and your truthfulness, and he, therefore, has no further trust in you as a physician or a metaphysician, or a healer. He at once assumes that in addition to your inability to discover the tumor, you are probably deceiving him for some other reason and that his case may be worse than he thinks it is and, therefore, he is more sick than he probably realizes. With such belief on the part of the patient, certainly no physician could help him.

Secondly, in stating that he has no tumor you are not stating the truth, inasmuch as a mental tumor or a realization of a tumor is just as much a fact in his consciousness and in his health and suffering as any physical tumor could be, and if you proceed on the basis that he has no tumor at all and, therefore, no tumor is to be removed, you are failing to do your duty and failing to help him.

Therefore, my advice to the one who telegraphed us was the same as I will give you now. In all such cases where there is a conviction, a belief, a realization of some physical condition, the patient's interpretation and understanding is to be treated and considered as though it was an actual physical condition. If I were personally handling this case, as I have many similar ones in the past in cooperation with physicians of various schools, I would say to this patient after having made some examination of his body, and of his pulse, and of the histology of the case, for the sake of putting his mind at rest, that he really has a tumor and that this is the cause of his illness, and that the only way he can be made well is to remove the tumor, and that, instead of cutting it out, we will proceed to dissolve it. Now you will notice that I am choosing my words carefully, and all that I say to him has one meaning to him, while it has a metaphysical meaning to us. If he is convinced he has a tumor and he has a realization of a tumor, then he has a tumor and there is no argument about it. This tumor of his realization can be dissolved, whereas it cannot be cut out in a physical sense, for you can dissolve a thought or realization, and that is what must be done. Now you cannot dissolve such a tumor by arguing with the patient and telling him that it is a figment of his mind, that is imaginary, or just a belief, for any person who will hold such a thought and have it so firmly rooted in his consciousness that he will permit three operations

upon his body for the removal of it and still hold fast to his belief is not going to be swayed by any arguments. I have found this true with persons who thought they were suffering from heart disease or heart trouble, or tuberculosis, or with cancer, and other growths or conditions in the body. When it has become a fixed idea, a fixed realization, you cannot remove it by scoffing at it or trying to persuade them that they are the ones who are mistaken, for they will invariably believe that you are mistaken and, therefore, have no confidence in anything that you say. But once you tell such a patient that you disagree with the findings of the surgeons and physicians and that you have found that his belief is correct and that he has a tumor, you will win his confidence and have him give you the utmost cooperation in the removal of the tumor. He will say to himself: "Here is the first sensible, honest, reliable, dependable physician or healer that I have come in contact with, and I am sure he will help me." He will say this mentally if he does not say it orally, and as soon as you are dealing with truth and error and speaking the truth to him when you agree that he has a tumor, but that it can be dissolved and removed, never to affect him again, you will be having the cooperation of all of the natural principles and Cosmic principles.

I will pass over the psychological and metaphysical principles involved in cases where people have such obsessional beliefs. In over seventy-five per cent of the cases we are called upon to treat, the real cause of the disease, even when it is actual and not only a realization, is to be found in the thinking and mental attitude of the patient, and this mental or psychic part of the patient must be treated first before you can accomplish anything in the physical body. Therefore, with this patient, after having won his confidence and made him understand that you understood his case, the thing to do is to assign a period for giving him such metaphysical treatments in person or absently, if you can establish his confidence in such absent treatments, and explain that these treatments you are going to give him will gradually dissolve the tumor and that the poison from it and the unnatural condition of it will pass from his body without an operation. After the first treatment of whatever nature it may, especially if positive vibrations are given to help his blood, the patient is sure to feel some relief from pain and suffering, and sure to feel that some effect has been produced upon his tumor. After three or four treatments, the easing of the pain will give him verification of the truthfulness of your system, and will establish further confidence in your ability. This then gives you the cooperation on his part, for, once he begins to believe that the tumor is dissolved or being affected in any way; his realiza-

tion will begin to dissolve and the tumor will begin to disappear. Each thought on his part regarding the tumor becoming smaller or less active will be a partial reduction of the tumor, and will be part of the dissolving process. Seven or eight treatments, one each day for a week or more, will bring about a new realization in the patient's mind to the effect that the tumor is becoming smaller and less painful, and finally you can say to the patient, after some sort of diagnosis and examination of his general condition, that you find that the tumor is becoming smaller and gradually disappearing. Surely, after the tenth treatment, the patient will be so convinced of the dissolution of the tumor as to give you whole-hearted cooperation in the form of constantly thinking that his tumor is disappearing. This new realization in his mind, supplanting the old one, will be the beginning of the complete destruction of the original thought that caused all the trouble. By telling the patient to keep his bowels acting freely to carry off any poison from the system, you will be conforming to natural principles, for a destructive, evil conception like that of a tumor, does produce poison in the system which must be carried off. In this way the patient will gradually recover a normal state of health and the tumor will disappear forever.

We will watch the results of this case and wait for further reports, but I know positively that if the case is treated in the manner I have outlined here, there can be but one result, and that will be the dissolving of the tumors. The tumor was a realization, not an actuality, but, nevertheless, something that was causing the illness and had to be removed.

The Cathedral of the Soul

Today, while we are assembled here in our private class for the purpose of taking up the higher and larger problems of our teachings, so that each one of us will be better prepared to help the other members and carry on the great work, I feel that I should tell you more about the Cathedral of the Soul, its real purpose, and what it is accomplishing.

I am sure that some of you will be greatly surprised when I tell you that quite a few persons, generally outside of our organization, who have been handed a copy of the book called "Liber 777," have made the comment to our members that it appeared as though the Cathedral of the Soul and its contact periods had something to do with spiritualism. I can plainly see how a person who has only half read "Liber 777," or who is entirely biased or prejudiced, would form such an opinion, but certainly anyone who knows our organization and who is familiar with the attitude

at Headquarters would know that the Cathedral of the Soul represents something that is absolutely contrary to the fundamental beliefs of spiritualism. Right here I want to say that one of the fundamental beliefs of spiritualism is in the immortality of the soul or the doctrine of the continuity of life. It is true that they use these doctrines as some of their principles, but when we speak of the fundamentals of the Methodist Church denomination, or the fundamentals of the Presbyterian Church denomination, or the fundamentals of Christian Science, as compared with other religions, we speak of those doctrines that are distinct or unique to those particular churches, and a belief in the immortality of the soul or the continuity of life is not a doctrine that is distinct or particular to the Christian religion. These are doctrines that are so universal even among non-Christians and so-called pagan religions that they are almost churchless or creedal so far as distinct religions are concerned. So when I speak of the fundamentals of spiritualism, or the fundamental doctrines of that religion, I do not include the immortality of the soul. The Spiritualist Church has started with the universal belief in immortality, and upon that widespread general doctrine has built a creed and a group of doctrines of its own, and these additional doctrines are the fundamentals of spiritualism. And it is in these fundamentals that this religious movement distinguishes itself from the other religions in many respects and introduces the possibility of so many errors of thought beliefs and so-called demonstrations. However, it is not my purpose this afternoon to discuss spiritualism, but to discuss the Cathedral of the Soul, and, with what I have just said about certain doctrines being unique to the Spiritualist Church, you will understand why the Cathedral of the Soul is the very opposite to the possibilities stated in the spiritualistic doctrines.

In the first place, the Cathedral of the Soul has become an absolutely non-sectarian, creedless, holy place for persons of all religions or faiths, and even for those of no religion of a definite nature at all. You who have been making so many daily contacts with the Cathedral in the past year, preparatory to our announcement about the Cathedral, and who have worked so diligently in the past six months in maintaining contacts with the Cosmic during all of the periods of the day so that you would contact our members or others who attuned with the Cosmic, know that you have found in the Cathedral contact not only Christians and those of the Jewish religions, but those who are Buddhists, Mohammedans, Brahmans, and every class of Oriental and Occidental belief. Think of that one grand session held on May 22 last, when one of the Grand Masters of the Great White Lodge gave his benediction in

the Cathedral to the thousands who were in contact with it! Do you recall the Hindus who were there in their Hindu costumes of great variety and color? And do you recall the people of the Japanese and Chinese race in their beautiful temple robes? Do you remember how Jews and Gentiles, Roman Catholics, and Protestant Christians, and pagans, and all of the various races and religious thoughts were there in unison and unity? Do you recall how impressed we were with the magnificence of the splendor of color from various costumes, the scintillating lights of thousands of bright auras, and the power of such united vibrations? And certainly each one of you will remember the feeling of peace and universal brotherhood and human solidarity that rose in that congregation of souls when the Great Master stood before them to give his benediction. No one present was conscious of political lines of countries, of nations, of peoples, nor of any of the material problems that separate men and women into races and religions. There was no other thought but of peace and unity and oneness with the Cosmic. I know that as I stood there the thought came to me that when the time comes for such congregations to exist on the earth plane there will never be any more wars, for there could never even be the conception of war in the minds and hearts of peoples so united.

One of the several points that I want to impress upon your minds at this time is that we must do everything within our power to have our members understand that it is the very contact with the Cathedral that is of the greatest value. It is true that the periods for contact have been divided for convenience's sake into certain hours of the day, and that these periods are allotted to certain special benefits. But we must have our members realize that the Cathedral can be contacted at any minute of any hour of the day. The Cathedral doors are never closed, and I have not found one minute in the day when there were not some who were in deep and profound meditation there. We can not search the hearts of our members and determine when they may have a cry in their souls for such peaceful contact and, therefore, we can not pre-determine what hours or minutes of the day would be the best or most convenient for them to make contact. And it must be remembered that you and I, each one of us, have found much peace and strength and illumination in contact with the Cathedral at minutes and hours of the day when we least expected that others were in contact with it. As a boy I used to love to steal away from my games and my outdoor exercises and slip into the church with which I was connected and sit there in absolute silence, and think and meditate. I was less than sixteen years of age, but I found peace and power in that old

church, where many famous characters in American history had gone in sorrow, grief, or even joy and enthusiasm, to worship and pray or give thanks. I never felt alone in a spiritual sense, for such an idea is unthinkable, but I was glad to be alone in a physical sense on these special occasions. You may well realize, therefore, what a joy it is to me to occasionally make contact with the Cathedral of the Soul when there is no regular service periods and find there more of those spiritual vibrations, more of the Cosmic effulgence, and a minimum amount of physical companionship. I want you to encourage the members to make their personal, private contacts whenever there is an urge from within. There are moments in the day when the soul in each one of us begs for an opportunity to enjoy the contact with the Divine source from which it came, and these contacts are meat to the soul. They are bread and water to the vitality of the holy spirit in us. They quicken the spirituality of our beings and bring us closer to God and the heavenly hosts than any formal ceremony in any cathedral. They are indulgences granted to the soul for the purpose of giving the new life regeneration and salvation. So tell your members in all the departments of our work to make contacts with the Cathedral whenever they are happy, as well as whenever they are sad, or lonely, or perplexed. Tell them to take their joys and laughter to the Cathedral, as well as their tears and sighs. And tell them to take thanks there and to come with their arms and hands laden with a bountiful contribution, flowers of appreciation, to place at the altar of the Cathedral. Tell them that they should come to the Cathedral prepared to meet some strangers who may be there at an odd moment seeking consolation, earthly happiness, or a kind word, and then, when they find this stranger, to console with him and express the universal companionship that flows so freely from one soul to another.

Here recently, in this city, the Chamber of Commerce selected a group of its prominent citizens to act as hosts at a dinner to welcome into the community one hundred foreign persons who had recently become American citizens. It was our duty as hosts to entertain them at this banquet and to show them that, regardless of their place of birth, of their tongue, or their language, their occupation, or the manner in which they were dressed, that they were welcomed into the community and greeted by the important citizens because they had become American citizens like ourselves and were no longer distinguished by any other classification. As I looked over the banquet hall that evening, I was moved to tears when I thought of what it meant to these people from twenty-four different lands, dressed in their native costumes but holding in their hands a certificate

showing that they had been qualified and deemed worthy of American citizenship, and as we handed each one of them an American flag and greeted them, tears came into their eyes and they were appreciative of the California spirit that casts aside all barriers and says to each citizen, "Now you are one of us and one with us!" That is what our members should do in making contact with the Cathedral at any hour or any minute. Many members who have recently joined the Order, and hundreds who have not joined the Order but have been told of the Cathedral and of its benedictions which are unlimited and unrestricted, go to the Cathedral of the Soul for meditation, for illumination, consolation, and peace. Each day, more and more make the contact and, when we or any of our members find strangers within the portals of this magnificent place, we should feel as citizens of the Cosmic greeting a new citizen that has qualified and been deemed worthy of entrance. We should immediately go up to them, regardless of their racial costume, or tongue, or language, appearance, or development, and greet them as brothers and sisters in a new empire, the empire of the Cosmic. No one should ever come within the portal as a stranger and go away without having had kind words and a greeting from anyone who may be present.

The next point I want to touch upon is that of the best method for making such contacts. This seems to be the one problem that perturbs a fair percentage of our members each month. Our mail is filled with letters from persons who have not made a complete contact as they would like to have made, and yet these represent not over five per cent of our membership. But even so, that percentage represents a number of thousands of members in the organization, and there are always new ones who come face to face with this problem, and many of the others overcome it. Each day the mail also brings letters from those who say, "At last I have made the contact and I am so happy!" I have before me, for instance, one letter here from among others that was just handed to me before this class session began, from a Mrs. G. C. M., in Park City, Utah. She began her letter by saying: "My first real contact with the Cathedral of the Soul has just been made—1:00 P. M. It was, indeed, a unique experience. My whole body was infused with a most delightful freshness and coolness and seemed to be feather-like in weight. Ever since my initiation I have been trying to reach the Cathedral but without results. I shall seek further contact eagerly, for I feel that today's experience has been beneficial to my psychic development."

This letter is typical of many, because it illustrates what we have tried to tell our members in

correspondence and through various departments. Some of our members made the contact with the Cathedral on the very first trial. Others had to try a month or so. With some the trial has gone on for many months, but I have noticed from the letters received that suddenly, and often when least expecting, the contact has been made by those who have kept on trying. I know that each one of you has been asked by our members why it is that they cannot make the contact. This is a question that is difficult to answer. I am sure that I know of no particular reason why any should be delayed in making the contact. There are only two possible explanations. The first is that something within the person of a psychic nature or something in the person's mind of a physical or mental nature is not quite ready or the Cosmic is not quite ready for the contact, or, secondly, the member does not proceed in the right manner to make the contact. Perhaps all of these explanations are true. However, I have found that a little advice has helped a few, and I want to give it to you so that you can pass it along to others. In the first place, there should be no attempt on the part of the member to try to see the Cathedral, or feel it, or hear its music, or sense anything of it, in the beginning of their period of concentration. When we lay our heads upon the pillow at night to go to sleep in the usual manner, we do not always try to watch how sleep comes upon us, or how sleep finally overcomes us, or what is the first stage of sleep, or anything of the kind. We simply lie down and close our eyes and abandon our minds and thoughts to sleep. In other words, we give up thinking, we give up reasoning, analyzing, and simply abandon our whole consciousness to—nothing. Everyone knows that those who lie down to go to sleep and have a serious problem upon their minds, or who keep their minds occupied with some line of thought, prevent themselves from going to sleep. Reaching the Cathedral is not like going to sleep, but it does call for complete relaxation and complete absence of analytical thinking or reasoning. It does call for a certain degree of abandonment on the part of our outer selves. When we go to sleep at night we know that sleep will naturally come if we just lie down and become relaxed. In making the contact with the Cathedral we should sit down and relax with the confidence that if we become relaxed we will become attuned with the Cosmic and gradually lifted up into contact with it. It is time enough to do our thinking and our analyzing and questioning after the contact is over, and not during the contact. Many have written to me that after they have suddenly felt themselves in contact with the Cathedral, they have heard music or felt certain vibrations, they began to analyze where the music was coming from and what kind

of vibrations they were feeling, and the moment their minds became active the contact was broken. A contact with the Cathedral is not an objective physical condition, but a psychic and spiritual one. The spiritual part of ourselves can be free to make such a contact and rise out of the physical body and its limited consciousness only by having the physical body and its brain become passive. The least analytical thought in the outer mind keeps the physical consciousness active and makes a prisoner of the spiritual self within. Therefore, the proper procedure is simply to relax and think of nothing, not even with anticipation of what the contact may be like. If nothing comes of such a relaxation after five minutes, there is no harm done, but real benefit in the way of rest to the body and mind and, on the other hand, it is the quickest and easiest way of the self within to make a flight to the spiritual realm and make the contact it seeks. Then, whatever it may see, or hear, or feel, should be accepted at the time at its face value. If one gets in conversation with another soul in the Cathedral, questions may be asked and answered, but there should be no questioning of whether the contact is complete or not, or how it came about, or where it is and why. If there are strangers present instead of the ones expected, there should be no questioning about it, and no attempt to change the condition to something else. All these things may be thought about and analyzed after the contact is over, but the quickest way to get the answer to your problem and to fully understand what is going on during the contact is to accept all of the conditions, all of the impressions, at their face value and allow them to come freely and rapidly into your conscience during your contact, and then analyze them afterward. Tell your members to try this process and try it often, not only at the stated periods in "Liber 777" but whenever they have an opportunity, day or night. And remember what I said at the beginning, that it is not always the phenomena that occurs in the Cathedral that is important or beneficial to those who make such contacts, but it is the contact itself. The moment the soul within us is allowed to rise and make contact with the Cathedral, or even its environment, whether we can hear anything, see anything, or feel anything, we give the soul strength and power, a vitality and benediction that it needs and which it uses afterward in strengthening our bodies and bringing us happiness. I have hundreds of letters, received in the past six months, from men and women who have had physical and mental conditions relieved by the mere contact with the Cathedral, even though at the time they were conscious of no music, saw no impression, and felt nothing except a soothing, calm, peacefulness. Hundreds of others have had problems

solved for themselves or their friends by making the contact and finding one word or a few words written on a scroll or in blazing letters across the sky. Others have found the answers to questions, the advice, the sympathy, the guidance, or the help that they have wanted, through just a three or four minute contact, even though at the time they were not fully aware of whether they were within the Cathedral or just outside of its portal.

And so the good work goes on, and I am happy to say that even from foreign cities, even from the Gold Coast of Africa, the southern part of South America, from China and Japan, from India and Persia, and from all parts of Europe, and even in the northern part of Alaska, letters are coming showing that at most of the periods of the day representatives of the whole world and of every part of it are projecting and focalizing to one point in the Cathedral of the Soul and are united in the bonds of world-wide religious thought and a universal spiritual principle through which they find the most glorious of communications they have ever expected to find while living on this earth. It is not surprising then that we have received letters from clergymen and spiritual leaders, and all spiritual denominations, and from leaders of great movements, praising the Cathedral of the Soul as one of the most beautiful and inspiring contributions to the spiritual uplift of men's thoughts that has been made in hundreds of years, and we should all be happy that this is not merely a Rosicrucian contribution, or an AMORC invention, but a privilege on the part of the Cosmic that has been given to all of us, and which we should foster and encourage and make a universal, world-wide meeting place of the soul of all mankind.

Surgical Operations

For many years our Welfare Department has rendered all kinds of help to our members, and only one branch of its activities relates to physical and mental treatments. In the course of a year, many requests are made to this department for help in preventing surgical operations, or in seeing the patient safely through some operation that is absolutely necessary. Recently, an article was published in the "Rosicrucian Digest" dealing with a typical case handled by the Welfare Department. It explained how an urgent call had come by telegraph, asking us to try to prevent the necessity for an operation because the woman who was threatened with this serious affair, although seriously ill, could not afford an operation, since she was the sole support of several children. The article explained how treatments were sent to the sister, with the result that within twenty-four hours the necessity for the operation was removed,

much to the surprise of the nurse and the doctor.

The result of that article appearing in the magazine has been a veritable flood of similar telegrams and letters. It appears that thousands of our members did not realize the extent to which our Welfare Department can help our members in dire situations, but every department of our organization was quickly made aware of the fact that our members had read that magazine article, for the correspondence and telegrams simply swamped us, and we were called upon to render more help during the following thirty days than we had ever given in one whole year of our past activities so far as surgical operations are concerned.

Now it must be remembered that every operation is not preventable, for some operations are absolutely necessary. When they are preventable, we do our utmost to prevent them, and in a very large majority of the cases we are successful in preventing unnecessary operations by changing the conditions and the cause of the trouble. Occasionally, however, some condition is allowed to go too long before we are informed about it and in other cases our advice is not strictly followed and, in both circumstances, the result is that the patient is taken to a hospital and is being operated upon before we are able to do anything. In some of the cases, the patient is persuaded by physician, nurse, or friends to go ahead with the operation on the basis that it is not a serious one and that to delay it in accordance with our instructions may make the situation more serious, even when they are major operations, but there is this one outstanding fact, which we would like to impress upon every one of our members: When an operation is necessary, it should not be delayed, but it is not true that there are many small and large, or insignificant and unimportant, parts of the body that may be safely removed by an operation without leaving the body any the worse for the operation. In the first place, there is not a single gland or bone, piece of muscle or tissue, or part of an organ, including the little appendix, that is not important to health and a normal condition of the body. Nature has not done like architects and builders often do and added a lot of frills and fancy little pieces to the human body, which may be cut away or carved out and still leave a perfectly normal and properly functioning body.

Much is said about the removal of tonsils from the throats of children while they are young, because they are so easily infected at times, or because when the child has a cold they become enlarged and annoying. The claim is generally made in schools or by school nurses and physicians that such annoying things as tonsils should be removed early in life. This is a serious mistake, and there are very few cases where the removal of tonsils

from the throats of children have not affected the mental, if not the physical, standard of the child. Even adenoids are not to be removed unless absolutely necessary, and the necessity should be determined by some unbiased specialist. Even when the removal of some part of the body does not seem to seriously affect the normal functioning of the body, there is still to be contended with the shock and injury to many nerves, arteries, and veins that have to be severed, and many muscles that will be injured and made abnormal to some degree in their functioning. Still we say that in some cases it is better to suffer the shock to the system and to change the normal standard of the functioning of the body in order to take out from the body some diseased or improper part of an organ, or part of the body, that may cause more trouble as life continues.

By the treatments and work we do in such cases, we certainly can not interfere with any absolute necessity. If, through our treatments, the need for an operation is delayed for a while and it is found later on that the operation is necessary, it can be performed if the patient so desires. By delaying the operation through our methods, no injury to health can result, because our process is not simply one of delaying something that should be done, but of bringing about the delay through a change of conditions. If we are right in our treatments, and nature agrees with our decision in the matter, the changes we bring about will remain permanent. If, on the other hand, the condition is one that must eventually result in an operation, because some part of the body is truly abnormal or subnormal, then our change of conditions will be but temporary and will continue only until the operation is performed. Therefore, there is not a possibility of a serious result coming from such delay.

I find right here on my desk a letter that I wanted to read to the members of the Welfare Class here at Headquarters, for it is typical of those passing through your hands every day. This one is from Dover, New Jersey, and reads as follows:

"About three months ago we sent you a telegram asking you to help our little children. The result was wonderful. On the afternoon of the same day, the children fell asleep for several hours, during which they perspired very freely. After a very long and quiet sleep, they arose feeling very much better. My wife was surprised, but I knew exactly what you had done. Now the doctor claims that, although they are well, the tonsils in the throat of one of them must be removed because this was the origin of his sickness, and he wanted to remove the tonsils before I sent you the telegram. But, thank God, the child is well and the tonsils are not sore. The doctor says

that one of the other children should have an operation on his nose because it is difficult for him to breathe. What do you think about this?"

This letter was written by Brother S. A., and is being given immediate attention. You will note that the brother speaks of the fact that the children freely perspired during the sleep. How many hundreds of letters each month refer to that wonderful manifestation of our treatment process! It was one of the most surprising principles of our work to me when I was a young student of our teachings. I remember well the first treatment I gave to a friend, and in a few minutes his wife called me on the telephone and said that her husband was sound asleep, but perspiring as though he had a high temperature or a fever that was indeed serious. She almost frightened me with her description of it. I suddenly realized that it could not be a fever, but the warmth of the vibrations creating a cure in the body. From that time on I have noticed, as have the rest of you, that whenever you successfully give a mental treatment to a person who is lying down and relaxed, there is an increase in temperature either immediately or, precisely, three hours later. For this reason, I like to give most of my treatments at 11:00 o'clock at night, when I know that the patient is asleep, and usually around 2:00, 3:00, or 4:00 o'clock in the morning, they develop a great warmth and perspire freely for several hours, and then, as the temperature reduces, they find that they are entirely cured of their aches or pains, or the condition which was abnormal.

There is just one important point that I want to emphasize right here to each one of you in my Welfare Department, and I hope that all of our members will benefit by this point. I have always made it a practice to advise those whom I am going to treat with those perspiring and purging processes to keep themselves well covered or have someone else watch out for it, for the great tendency during the night while this temperature is in them is to uncover themselves in bed, or kick the covers off unconsciously, and in this way sometimes a chill or sudden reduction of the temperature prevents a proper cure. I had overlooked that fact in a few of my earlier cases, and was greatly annoyed at the result, for one of my early patients arose in the midst of the high temperature and went to an open window to cool off, with very disastrous results, which necessitated extraordinary treatments. Therefore, be sure to tell those whom you are going to treat with the purging process to drink a glass of cold water the last thing before retiring. By cold water I mean a glass of ordinary water as cool as it comes from the faucet, but with no ice in it. This water will furnish the system with some moisture during the purging process. But be sure, also, to tell them

to see that they are kept well covered in bed between midnight and sunrise, for the temperature reduces and the purging process is completed by sunrise, and an hour after that the patient can arise from his bed, usually, and go about his affairs around the home without being chilled.

All of our members who write asking for a treatment of any kind, and want the system cleared of any so-called germs, or hidden infection, or any process of disintegration that may be taking place in some organ or part of the body, should drink a glass of cold water before retiring each night for six nights after they have sent their telegram or air mail letter to our Welfare Department, so that, while the workers are busy upon their case and sending them treatments, they will be prepared for the process that will go on.

The remarkable thing about this is, that in the thousands of cases where we have said nothing to the patients about the perspiring or the increased temperature, as in the case with these children who were already sick in bed and it was unnecessary to advise them to go to bed, or with patients who are sick in hospitals or sanitariums, there has always been the outstanding demonstration of increased temperature and a sort of burning-up sensation within the body for an hour or two, followed by a complete change of physical condition. This proves how efficiently our treatment process has worked, and how some uniform, well-established law is actually being applied.

As for removal of obstructions in the nose, which affected the breathing, we must advise this brother in New Jersey, whose letter I have just read to you, that if there is an actual physical obstruction, due to an injury to the nose or to the unnatural development of some of the bony parts of the nose, then it may be necessary to perform a minor operation on the nose and open up the passageway. But this should be determined by a nose and throat specialist, and not decided upon by a physician who is not such a specialist, for very often the interference with breathing may be due to other things than an interference in the nose.

The Use of Incense

Somewhere in the United States there has recently been advertised or announced some sort of imaginary discovery regarding the spiritual powers of incense. I have not seen the original article, but evidently a number of our members have seen it and read it, for, like the sudden rising of a tidal wave that sweeps over a coastal village and inundates it, a tidal wave of questions suddenly swept through our correspondence, asking us whether we believe that this or that and the other thing regarding incense is true. Nearly all of the

questions were alike, and so we assumed that all of these members had read the same inane and ridiculous statements regarding incense.

Evidently the original article stated, in burning incense in churches and especially in the Roman Catholic Church, a multitude of minute, invisible spirits like salamanders and mosquitoes, or perhaps flees and ants, were released, and that these in some unexplained way took possession of the soul and conscience of all persons assembled in the church. Of course, it was claimed that these invisible things were evil minded and that once the little bug got you, you were possessed of a devil for the rest of your life. All of the members agreed that this idea was promulgated by a very prominent teacher of so-called mysticism in America, and we have a pretty good idea of where it came from. I do not want to add to the general feeling of ridicule that might be directed toward the author of such statements; therefore, I will not mention names. But the ideas are absolutely absurd. The only thing released by the burning of incense, besides the odor, is a certain vibratory effect upon the atmosphere of the room and, if the proper incense is burned, this can be very beneficial and highly inspiring to the psychic center of the persons contacting it. If the incense is a cheap and common one, the only effect will be the unpleasant odor, or a half-way pleasing odor, with no other power manifest. Even the cheapest kind of incense will help to purify the atmosphere in the room because the vibrations will affect inharmonious vibrations that may exist and tend to neutralize them. Even a smoke-ridden room smelling of foul tobacco odor will be quickly purified by the burning of any kind of incense and, if a high-grade incense is burned, the vibrations of a clean, wholesome room will be raised to a very high degree. But there are no spiritual vibrations released by the burning of incense of a nature that will produce living creatures of a microscopic size that can enter the human conscience or take possession of a human soul. Neither the Roman Catholic Church nor any other church resorts to such foolishness. The use of incense in any church is but a symbolic and spiritual procedure that is elevating and beneficial.

As long as there are persons who will believe in such things as were contained in this foolish article about incense, we may expect to have such articles appear from time to time in newspapers or magazines as novelties in reading matter.

Vaccination

In regard to the question that is continuously asked in our correspondence and asked of the officers and masters of the various groups and lodges regarding vaccination, I wish to make the follow-

ing explanation as representing the official attitude of AMORC and hope it will be helpful to every member.

The AMORC of North America and all other Rosicrucian bodies in other lands are not concerned in any propaganda of an "anti" nature whatever. We are not anti-vivisectionists, regardless of what we think about any unnecessary experimenting upon animals, and we are not anti-meat eaters, regardless of what we think about the eating of meat, and the eating of vegetables. Likewise, we are not anti-vaccinationists, regardless of what we think and know about vaccination. In other words, we are not fanatics or extremists attempting to carry on a nation-wide reform, and we do not want to condemn everything that we think or believe is not just as it should be. There is a possibility of there being some good in everything, and there is a possibility that under certain circumstances or in certain conditions it is advisable, if not absolutely necessary, to sometimes test some principles on animals rather than try them on babies and children, and that sometimes a piece of meat will help to build up the negative, weak, under-nourished, sickly body of some extremists who think that spirituality will be gained by eating the grass in the field and hunting for the honey in flowers. It may be that there is some good in vaccination, although we have yet been unable to find it. But must certainly we do not want to get out circular matter and make public speeches condemning everybody to the insane asylum who permits vaccination. When we are asked for our pertinent or impertinent opinion, and somebody thinks that it is worth anything at all, we venture to express our opinion in regard to vaccination, and that's what we're doing right now.

In the first place, the average person does not seem to know that the so-called vaccine or pus matter that is created in some animal and used for vaccination purposes may have a number of fancy or strange-sounding Latin names, but, after all, it is nothing less than a form of syphilis or else is so close to it that science has not been able to discover the difference. At any rate, it is a germ, or a culture, or bacteria, or whatever you wish to call it, of a syphilitic nature that is put into your blood when you allow yourself to be vaccinated. This germ remains inactive or dormant so long as the vitality and natural constitutional health of a normal standard is maintained in your body. The moment your health and vitality is weakened through any slight illness, overwork, over-strain, or mental worry, or exhaustion, that sleeping tissue-destroying element in your system has opportunity to begin its terrible work, and you can never be sure whether it will attack the body or the brain.

You may go on through life without ever having any serious outward manifestation of what has been inoculated into your blood and system, but suddenly it may appear in the body of your child or unto the third and fourth generation.

Thousands of innocent children are suffering from various forms of mental backwardness or physical abnormalities as a result of the inheritance of this disease in their blood, originally produced through the vaccination of their parents or grandparents, and thousands of men and women are suffering from some strange mental or physical condition which can be traced to the acquirement of this destructive element through vaccination during their childhood. Let me show you a letter I have here, selected from my mail of this morning. It is from a sister living in southern California. For obvious reasons, I will not mention her name to you. She says:

"I have two children, one of which cannot talk as well at ten years of age as an ordinary two-year-old child. He is also mentally retarded. He has gone to school for two years and has just passed into the second grade, but I fear he will not be able to keep up when the time comes. And now as to the cause—it is claimed to be due to syphilis. Where the disease originated no one knows, but three years ago it came to the surface on my husband and even my blood shows that it is active, though I have never had any appearance of the disease. Whether it is in the first child or not, I do not know."

You can imagine the problem that this mother has on her hands. We have advised her what the real cause probably is, and have given some suggestions as to how a proper physician may treat the case. Any reliable physician will know what to do if he will be honest enough to admit the possibility of the real cause and not blame it upon some acquired condition on the part of the parents.

In regard to the claim that is made for vaccination that it has prevented smallpox, and the further statement that the reduction in smallpox epidemics in America and elsewhere proves the efficiency of vaccination, we wish to say that modern hygienic living and hundreds of other improvements in civilization are just as responsible for the elimination of epidemics of smallpox as anything else, and it is foolish to point to the decrease of smallpox as a proof that vaccination is a good thing. Many other diseases which were prevalent a century ago are eliminated in the present day to almost the same degree as smallpox, through our better methods of living, and one might just as well attribute all of this to vaccination. On the other hand, there have been some small epidemics of smallpox, and there was one not long ago in a mountainous section of Califor-

nia, and some few who succumbed to it had been vaccinated. The claim is now made that vaccination should be repeated every seven years in order to prevent smallpox. Any thinking man or woman understanding the real nature of vaccine and realizing the real nature of vaccine, and realizing the potential disease that it places in every human system that can be so easily transmitted to the offspring and make them innocent mental as well as physical victims of the disease, would rather take a chance with smallpox than take the chance with vaccine. Originally, the principle of vaccination was a theory, like many other preventative processes that have been abandoned, but this one, the most cruel of all, continues to be enforced. In very few states, however, will a child be actually kept from school if it is not vaccinated, although much is said to frighten the parents into believing that the child will be expelled from school if it is not vaccinated. Since education in public schools is compulsory and a parent dare not keep a child out of school, the school itself cannot prevent the child from attending on the basis of non-vaccination, for that would be equivalent to forcing the parents to submit to some form of medical treatment contrary to their beliefs and individual rights and liberties. By insisting that you will not have your child vaccinated and at the same time stating that, if your child is kept out of school, it will not be your responsibility, you will find that by making a written statement that you do not believe in vaccination and will not have it performed, you will be allowed to send your children to school. Naturally, the school will hold you responsible if there is an epidemic of smallpox and will then insist that you isolate your child from others, but, while your child is normal and healthy, do not place upon its physical body the "bar sinister" by having it vaccinated. Some child in the third or fourth generation will surely some day point its finger at you and hold you responsible for what it has inherited.

Now you may explain all this to the members of the Order, and they may do as they please about vaccination, and we shall neither insist upon a modification of their actions or their resignation from the Order. We are not trying to enforce any rule or regulation in regard to personal liberties and rights. Our opinion has been expressed to the best of our ability, frankly and fearlessly. Those who wish to accept it will unquestionably benefit by so doing.

Reincarnation Experiences

I presume that you know that we keep all of the reports, sent to us, made by each new member who performs the First Grade initiation of the National Lodge work. We ask each member on

the completion of that initiation to report to us what he or she saw in the mirror during the ceremony. If one of you or all of you could come here to the Record Department and start at the record files with the division of A and go through the alphabet all the way to Z, and open each little folder and read the reports made by the thousands of members who have sent us reports of that first initiation ceremony, you would be astonished by the similarity of experiences. You must bear in mind that nowhere in the ritual instructions do we tell the new member that he will probably see in the mirror a reflection of his countenance as it may have been in a past incarnation or that he will see himself or the inner self or any other picture of a definite nature. Therefore, the laws of suggestion or any thought on our part conveyed by words can not be responsible for what these unprepared members experience in that ceremony. Men and women of all types, of all degrees of philosophic and scientific education and, generally, of no conviction regarding reincarnation at all, reported almost identical results. They all see their own present-day physical face and expression gradually change into the head and shoulders of an older and different person of a definite character and a historical period at least seventy-five to one hundred and fifty years ago. The average report contains these words: "I knew that the face and head and shoulders before me in the mirror were of my inner self because I recognized in the face before me something that was me and yet I was older and different, with different complexion, different hair, different eyes, and totally different expression. It seemed like a picture of myself from the past somewhere."

Of course, many report that the face or personality that they saw was partially cruel or uncouth or unkempt, while others report that the personality seemed to be of a pleasing nature, while a great many report that it was undoubtedly of some foreign European or Oriental race. In many cases, a different sex was evident.

The one immediate impression that is made upon visitors here at Headquarters who read these reports, or who investigate and make an analysis of them, is that such universality of results among so many thousands of men and women of diversified education and religious beliefs, and without any suggestion as to what they would see in the mirror, plainly indicates the operation of a universal law. No element of chance or imagination or self-deception could possibly work so universally with so many thousands of persons who had no idea before looking in the mirror what they were to see. There can be only one explanation for this phenomena. It is that the law of Cosmic and psychic manifestation of the inner self is

actually working to give us a picture of what we were in our last incarnation.

It is a notable fact that the AMORC or Rosicrucian teachings are still the only ones in any part of the world that contain this wonderful and simple method of giving the new student the first wonderful demonstration of Cosmic principles. Not many years ago thousands of persons said that they would give anything if they could once have a demonstration of the possibility of reincarnation. Our members have such a demonstration, and I am sorry that a great many of them overlook the marvelous significance of that demonstration and take it for granted as a passing incident of their studies.

On the other hand, we occasionally have a new member who will write to us and say at the end of the First Grade that he or she has found little in the First Grade that they did not believe or understand before. Such persons entirely cast aside as inconsequential the results they had in that first initiation and which alone and by itself would be considered by thousands of other persons as the most important lesson of Cosmic truth ever revealed to them. Such persons, therefore, are very likely to pass over many laws and principles in the teachings simply because they think they are familiar with the terms and, therefore, familiar with the laws and principles through having heard them used occasionally and referred to in public prints or in public lectures.

Old Age

About five or six times a month I find a clipping in my personal correspondence from some newspaper, containing a photograph or drawing of some man who is reported to have lived 150 years or 210 years or 189 years or some other number over 144. Usually a brief comment accompanies these clippings, asking if we can explain how it is that some live to such an old age if the cycle of life is only 144 years, as explained in our teachings. We have said over and over again that because some negro in the south claims that he is over 144 and remembers George Washington or Christopher Columbus or somebody else, or because some American Indian or some old man on a ranch tells fanciful tales of what he did as a boy 160 years ago, does not prove that these old persons are actually as old as they claim. In the years 1916 and 1917, we bothered ourselves about these claims and wrote to the Government to get its cooperation, as well as to life insurance companies, local newspapers, physicians, and others, in the investigation of them and, if my memory serves me rightly, out of every one hundred claims that we investigated not one was able to support the contention with any docu-

mentary evidence such as birth certificates or any other piece of writing that would prove the actual date of birth.

I am acquainted with one dear old man in the west who is really so old, probably 104 or 105, that his mind has become more or less childish in its objective thinking or reasoning and, each year he celebrates a birthday, he either adds two or three years onto it or, when he feels spry and in better health, he reduces his age somewhat. I know that he has had his 103rd birthday on three different occasions, and when he reads in the paper or in a magazine some incident of an ancient battle or historical event he is sure to tell anyone near him that he remembers that event because he was living in the days when it happened. When some such occasion arises, he intimates that he is as old as 143 and then realizes that he probably is mistaken about that particular event. Sometimes I believe that he actually thinks he is as old as he says, for his memory is very poor even about things that happened twenty-five or thirty years ago. His story of his patriotism in an historical event of 129 years ago has been printed in the paper twice and once recorded in a health magazine, where he stated his old age was due to the non-use of liquors or tobacco, and yet the poor old fellow carries a pipe with him all the time and would be the first to take a drink if he could get it, regardless of how strong it might be. He loves to see his picture in the paper and, whenever there is an article being published in the paper about things or events of a historical nature, he is quoted with much delight. This is probably a typical example of many of the things we see in the newspapers regarding old age.

But even if all of the persons reported in the last twenty years were actually over 144 years of age they would constitute but a small fraction of one per cent of the entire population in America and, taking the rule in its broad sense, these exceptions to it would be a very small percentage. Our teachings claim that the cycle of life from birth to ultimate transition should be 144 years. That is claimed by the Rosicrucians to be the normal, natural cycle of life. An occasional exception to it in the form of a greater age no more disproves the law or principle of the cycle than does the fact that many do not live to that age, but pass through transition at a much younger age. There are many laws and cycles and principles of the material and spiritual world that seem to have an occasional exception. Even these exceptions may be in accordance with some other law that we do not thoroughly understand. The cycle of incubation of a chick in an egg is supposed to be a certain number of hours, but everyone who has raised chickens knows that there are exceptions to this rule; yet the rule is an excellent stand-

ard, and the human embryo is supposed to take so many moon periods in order to complete the natural processes before birth. Nine lunar months is supposed to be the standard, but every one of us knows that there are some notable exceptions to this rule and that many are born before the completion of the nine lunar months or after the completion of the ninth lunar month, but these exceptions can not be cited to prove that there is no normal cycle.

I hope none of our members will ask me why the cycle is 144 years for humans, or why it was necessary to have any cycle for humans, for these are questions I cannot answer, and I have not yet found anyone who can answer them, nor can I determine why the human embryo requires nine months for proper development while with other animals the cycle is much shorter. The Creator of all things established these rules, but I do not know why or when or how. Such questions only lead to speculation and, even if we were able to have the answer, we would have no more practical benefit from the knowledge than we now have from knowing that the law exists without understanding the origin or purpose back of the law.

Magnetic Water

Those members of the higher grades who have been conducting special experiments to further amplify the principles taught in the lower lectures regarding the experiment with magnetic water have had very interesting results here at Headquarters while all of us were conducting other experiments of a higher nature.

Those of my readers who have passed through the early grades of the Neophyte National lectures know that in one of the experiments they were told to hold a glass of cold water in a certain position during the experiment and then, after having proved that by the use of mind power that this affected the surface of the water, they were told to drink the glass of water just before retiring and note the tonic effect upon the whole system, due to the magnetic condition of the water.

That experiment has always been one of the most interesting and highly praised demonstrations of the Rosicrucian principles contained in the early lectures, and it is not uncommon for us to read in our correspondence that hundreds of our members drink such a glass of water at least once a week because of the effect it has on the blood and the other parts of the body.

In our newer experiments to learn more about the cause of the magnetic condition of the water and the effect upon the human system, we have discovered that every principle stated in the lecture in connection with that experiment is not

only true, but really conceals many of the highest principles taught in the higher lectures. In the first place, ordinary drinking water that has not been boiled or filtered too greatly, contains a large amount of the mineral matter. In a microscopic examination of the mineral element in such water, it was found that there was matter that could be magnetized, and in testing the water after it was magnetized, as described in the lecture, it was found to be possessed of a material that it did not have before. We are well aware, of course, of the fact that science or the materialistic scientist would deny that there could be any changed matter in the water in the way in which the lesson teaches, or that there could be any quality added to the water that could affect the human system as does this magnetized water. But that is because the materialistic scientist would analyze such water from the materialistic point, looking for some material quality in the water that was not there. He with his instruments and laboratory devices is not equipped to seek for any spiritual or vital qualities that the water may possess and, therefore, he does not discover what our members discover through drinking the water. Not so many years ago an eminent Rosicrucian scientist in Italy discovered the process of extracting from certain plants the magnetic quality in the juices of living plants. These fluids of different materials were bottled after being filtered and cleansed from all impurities and foreign material, and were used by him and others to make remarkable changes in the chemical composition of the human body during various forms of serious illness. Thousands of persons from various parts of Europe were benefited by these fluids. We have had some of them here and still have a few at Headquarters and, after testing them, have found that one drop of one of the fluids, colorless, odorless, and tasteless, put into an ordinary glass of drinking water, turns that water into a tasteless, odorless, colorless drink that has an instantaneous effect upon certain conditions or functions of the human body. After these fluids had become well recognized in Europe as remarkable discoveries, the scientific world began to investigate them, and I have seen the written statements of scientists, physicians, and chemists who claimed that the fluids were absolutely fraudulent, inasmuch as they are nothing more or less than water, or a material like water, and that there was not medicinal properties to be found in any of the fluids by any laboratory tests. Therefore, they claimed that since they could find nothing of a special nature in these fluids, there was nothing of a special nature.

If you will disconnect the two wires that operate the push-button bell on your front door and examine each wire carefully under the microscope

you probably will see no electricity emanating from the wire or any quality in the wire that would cause the bell to ring, and you should be perfectly justified in sending for the electrician and telling him that he has fooled you in attempting to make you believe that electricity was flowing through the wires. The fact that by applying the wires to certain conditions you get a manifestation of something that can not be seen or recognized under the microscope should mean nothing to you whatever if you are a materialistic scientist. You must wholly ignore the manifestation, or the result, and abide by the evidence of your analytical senses.

We do not use these fluids for any of our treatment work, and do not have any for sale, and can not send any sample to anyone, for we simply have sufficient amounts of these for our laboratory experiments, but you should not fail to test the magnetic water. If you have advanced beyond the lecture containing that experiment with water, go back to it. You will find it somewhere in the early grades of the National work, and we hope you will not write us to tell you exactly where, for we want you to read through those lectures and find it. You will make some other discoveries of important principles and experiments that you have forgotten and in this way benefit yourself by such a search.

The Privacy of the Lectures

Every now and then one of the members writes to me and asks if it is permissible to show some of the lectures to strangers or relatives whom they are trying to interest in the work. Aside from the fact that the lectures are to be held private and secret by each member, there really is no advantage or benefit to be gained by showing a few of the lectures to some possible candidate for membership.

I have always been amused by watching the possible buyer of a new book or the reader of a new book at a book stall and library shelves who will pick up a book that seems to have an attractive title on its cover and scan through the middle of the book, reading here and there a paragraph or two. I have seen them examine a dozen books this way before deciding on one as being worthy of reading. Whenever I have asked such persons, they have always said that they were looking to see if the book was interesting and, when they had decided on a book, it was generally because they found a paragraph in it some place that appeared to be an interesting one to them.

Now, whether a book contains a story of fiction, is an expression of some philosophy, or science, the book was properly written and planned by the author to begin at a certain point and end

with a certain climax. This is especially true of a story or a subject presented in a logical manner, and the writer of such books spends many months in 'arranging his sequences of facts so that they lead the reader's interest along, step by step, in a proper manner to efficiently impress the reader and reveal the facts in the most worthy and justifiable manner. By skipping the fore part of the book, or skipping the first chapter, or jumping into the middle of the story or plot, or the center of the scientific exploration, you are putting the book and the author and his work at a disadvantage and defrauding yourself and, unquestionably, giving yourself the wrong impression, interpretation, and understanding of the entire matter. The proper way to examine a book and determine whether it will be of interest to you is to read not only the title on the cover, but to turn to the title page and read the title page thoroughly from top to bottom. First note what the book is about by reading the title and its sub-title carefully, then note who the author is and what his official connections may be, or what other books he has written, and then read the date line and see how old the book is. If it is a book dealing with scientific matter and is twenty-five years old, or even ten years old, you must be prepared to discover later that many things in such a book will be contradicted in newer books. But to determine whether the book will hold interest for you or not, you should turn next to the table of contents and read its list of chapters, noting the complete outline of the subject as revealed by these chapters, and then, if you are still in doubt, read the introduction or preface, for very often what the author or someone else says will tell you more about it than any other description, and sometimes a book with an uninteresting title or a more or less unattractive list of chapter headings will become of surprising interest when you read the introduction.

Take the book called "Unto Thee I Grant." The title is not attractive except to students of mysticism who recognize the ancient wording of that phrase, but after one has read the introduction and discovers that the contents of the book are from an old manuscript found in a monastery of Tibet and learned how mysteriously and strangely the manuscript came into public print, one is immediately interested in the contents of the book as though it were a story or work of fiction dealing with a tale of mystery.

By permitting someone to look at a few of our lectures, whether extracted from the First Grade or the subsequent grades, is like tearing a chapter or two out of a book and handing it to someone to read in order to arouse their interest in the entire book. Many of our lessons, if separated from the lessons which precede them and which follow them, are not of such astounding interest

as to make any inquirer or seeker want to join our organization and take up the work without delay.

Even the moving picture producers have learned that one of the most difficult problems that faces them is the preparation of the so-called "Announcement Trailers," or brief views of forthcoming pictures, to be shown in a theater as an advertisement. To decide what two or three scenes to extract from a two-hour picture so as to give the audience even a fair or reasonable taste of what the whole picture contains is extremely difficult, and I am informed that the best authorities working on the matter have never been able to satisfy themselves that any selection of scenes presented in this way can do justice to the entire picture. If we thought that a few sample lessons mailed to inquirers would do justice to our work and be a convincing argument that would lead to a desire for the complete studies, we would not hesitate to prepare such sample lessons, but we know it can not be done with justice to the work and, therefore, we do not do it.

However, since all members have voluntarily agreed to the oaths and obligations of membership which have precluded the showing of the lectures or lessons to those who are not members, we are sure that none of them will attempt this sort of thing. Your lessons and lectures should be held as private, confidential matters. They are loaned to you by the organization, and you are privileged to keep them for your own use, but they do not constitute matter that has been sold to you or which you have purchased in any way. The lessons in and of themselves, aside from their association with the organization and aside from your membership in the organization, do not constitute all the benefits and all of the forms of instruction which members receive.

The Additional New Lectures

All of our National Lodge members should be acquainted with the fact that about the beginning of 1930 we changed the system of lectures for new members and, instead of starting each new National member with the First Grade ritualistic ceremony to be performed at home, we started each new member with a series of six preliminary lectures before he receives the first initiation. After carefully watching the reports and comments of thousands of members, we found that the average new member was a little surprised and unprepared when he received an initiation ritual with his first official instructions from us. In the first place, the average student and seeker knew very little about the real meaning and purpose of initiation. There seems to be a widespread feeling in the western world that initiation should include the riding of a goat, or the

falling into a pond of water, or the slipping on a banana peel, or having ice and a hot iron alternately applied to the back of the neck. In other words, initiation into an organization would seem to imply physical horse-play or, at least, physical tests and trials of some kind without any spiritual element in it.

Some of the members, therefore, when receiving their first instructions and finding that there was a sealed envelope containing an initiation for them to perform did not even open the envelope or attempt to perform the initiation, but immediately held up their interest in the work and wrote to us protesting the necessity for an initiation. Such persons were few in number, of course, but, on the other hand, even those who were ready to try the initiation and accept whatever might come their way did not thoroughly understand the purpose of the initiation and did not receive all of the benefits that should come through it. We decided, therefore, that it would be far better to send to every new member six preliminary lectures, which would prepare him for initiation by making him acquainted with some of the fundamental psychic laws involved in initiation and thereby help him to get the utmost out of the ritual he would perform at home. We have tested this system now for many months and the results are highly encouraging, and I am sure that all of our members are glad that we have made this change.

The new member now receives six lectures and then, in the seventh week, receives the same initiation ritual that all of you received for the First Grade of the ritual work, and this is followed by the regular lectures which all of you have had. There is nothing contained in the six preliminary lectures that all of you are not thoroughly acquainted with; therefore, those of you who have not passed through the new method of preliminary instruction should not feel that you have missed anything of real importance. It is simply that some of these points have been explained before the initiation rather than after it. The six preliminary lectures are called "First Principles," and the new members writing to us are highly pleased at the gradual introduction to our work contained in these new lectures.

Please keep all this in mind and, when you are speaking to a new member or to persons whose applications you have just secured, do not speak to them of the initiation ritual, but allow them to learn about it in the gradual manner presented in the six preliminary lectures.

Eastern and Western Traditions

Today we will consider, for a few minutes, a statement made in the wonderful speech of the Great Master K when he consented to inform us

about certain conditions existing in various parts of the world. He called our attention to the fact that a great many others who were seeking for a better understanding of the laws of Nature were turning their attention toward the ancient Eastern religions of the Orient, and that the world is becoming better informed every day in regard to the real beliefs and fundamental knowledge which constituted the so-called pagan or heathen religions.

His remarks reminded us of the fact that there are several new schools of philosophy here in America which are now advertising or announcing that they have naught to do with any of the Eastern traditions and philosophies but present an interpretation of the Western traditions. I know that each one of us in catching that thought immediately speculated as to what could possibly be called the Western traditions. In the first place, this Western world is so new and such a child or infant in age that it really is too young to have any traditions distinctly its own. If it has any ancient traditions, philosophy, and teachings that may be called Western in adoption or application, they would have to be those fragmentary extracts of real philosophy and natural science known to the American Indians and used by them. In any investigation of Western world philosophic traditions we can not go back any further than the American Indians and it is true that here we find a vast store-house of mystical, metaphysical, and spiritual practices, which incorporate many of the natural Cosmic laws. The Indian medicine man, for instance, was the Western magician, or, in other words, the philosopher, the sage, the mystic in each tribe. From records still existing, and from all of the traditions handed down in the folklore and in the teachings of the American Indians, we find that the medicine man was unusually well learned in the arts and sciences and in the knowledge of natural and spiritual law. He made wonderful cures, he performed marvelous operations to save life or save permanent disfigurement, and he predicted weather conditions and other conditions unknown to the tribesmen and he invoked the spirit of the Cosmic to aid in the manifestation of many so-called miracles.

The moment we began to analyze the wonderful knowledge possessed by the medicine man and by the Indian tribes in general, we suddenly discovered that their philosophy and wisdom do not constitute something new that was created in the western world but something very old, created in the Orient and transmitted to this Western world by those who traveled across the seas in search of new lands. Such knowledge, except for slight modifications, is almost identical with the traditions and philosophy of many of the Oriental

countries. So this supposed Western knowledge is, after all, only a modification of the Eastern knowledge. Even those who pretend that they have been able to find signs in the hieroglyphics of the ancient life in the Yucatan and other parts of Mexico, showing that these peoples had Western world traditions and wisdom of their own, which came to them through the sinking of the lost continent of Atlantis, seem to forget that the lost Atlantis was inhabited by a people who came originally from the Eastern world and that their great wisdom was essentially that of the Eastern philosophy.

What, then, can be meant by these schools or individuals who say that America should develop its own traditions, its own philosophy, and cease seeking after that which is Oriental or from the East? One of these schools illustrates its pamphlet dealing with the greater practicability of Western philosophy, with a picture of two of the Egyptian sphinx heads. Admittedly, art and symbolism must be traced to the Orient, and if the sphinx is still an excellent emblem of mystical philosophy, why believe that any Western philosophy can supplant it?

Those who are being unconsciously misled by their belief in the existence of some very old Western traditions and philosophies, and those who make the error of thinking that all of the oriental philosophies and mysticism is so antique and so covered with age and the moss of ages that it is of no value today, do not realize that truth is eternal and that so far as Cosmic knowledge is concerned there is no yesterday and no tomorrow, but the ever present now.

We turn to the East for much of our wisdom, not because the Orientals were particularly equipped to obtain that knowledge or not because they gave so much of their lifetime to it, but because for thousands of years it was their principal study and they have accumulated centuries of knowledge which has proved to be true and useful. Even so, only the fundamental principles of this knowledge are used today in the Western world, and upon a foundation composed of these fundamentals a new structure is constantly being built representing a new philosophy that is neither Western nor Eastern in its traditions or wisdom. But, if we want to know and understand man thoroughly, we must begin with his early struggles to acquire knowledge of himself, and if we want to understand and develop mastership in our own being, we must begin with those who spent the most time for many centuries in doing this very thing. We can not understand man and his powers of studying the modern man exclusively, for we find here a product that is the ultimate result of all that has preceded it. We can not study and master art

by examining only the finished pictures hung on the walls of a modern art gallery. Neither can we study by analyzing only the compositions of the modern composer. To begin with the Western world's participation in these things means to begin at the present ultimate stage of the subject and to miss all of the marvelous knowledge which forms the foundation for what we now have. None of us can ignore the foundation, or the early fundamentals. The principles we want to learn and master are those which have served man well in the past and enabled him to attain the heights now his to enjoy. Hence, any system that begins only with the Western world traditions begins with a picture of conditions, which are far from fundamental and can not serve the beginner on the path.

In our own organization, for instance, we are not teaching today just the simple fundamental truths, which the Egyptians possessed and attempted to teach or bring to a reality in the hearts and minds of their ancient pupils, but we are teaching philosophy that had its beginning in the principles and which has continued to evolve, day after day, and year after year, until it now represents the highest stage of unfolded truth, therefore enabling the present-day pupils to take the necessary steps that will bring about that gradual development that leads to an inner comprehension and understanding of the great truths of life. Our philosophy and teachings, therefore, are neither old nor modern, but inclusive of all the ages. Let us keep this in mind and make no mistake in speaking to other persons, so we do not create the impression that we, as Rosicrucian students, are studying ancient philosophy written in an ancient time, and filled with the ancient phrases which refer to things of no modern practical application. Whatever has been best for man in the past is still included in our teachings, but we are today accomplishing results and doing things which the ancients never dreamed of, just as they accomplished things which many persons of today can not believe were possible in those days. In our work we must swing from the present to the past, and then swing back again to the future, and thus cover all of the periods of man and harmonize them into one present now.

The Soul Entering the Body

Among all our members in the various grades there is constant consideration of the great mystery of the coming of the soul into the human body. After all is said, there really is no greater mystery in all of life than the uniting of the soul with the physical body. When that mystery is thoroughly understood, the one great mystery of

life, which is commonly called "death," is also understood.

Perhaps the most interesting feature of our teachings, in connection with the soul, is the very positive statement that the soul does not enter the human body until the birth of the body, or when the new born body takes its first breath. Years ago, when our first lectures were given to members in the first lodge of the present cycle of the work under my jurisdiction, this statement regarding the soul's entrance into the body was very surprising, and I recall very clearly the challenge that was made by a great many learned members, especially physicians and scientists. Since then, however, there has been almost a universal acceptance of this fact on the part of thousands of investigators, and AMORC is not the only metaphysical or scientific organization today that teaches the same truth.

In discussing this point, let us ignore, for the time, the fact that the soul in each human being is only a segment of the universal soul and not a separate, independent, soul. In other words, the population of America may be a hundred or more million persons, but that does not mean that there are a hundred million or more souls. There is but one soul throughout the whole universe and a segment of that universal soul is in each human being. All this we may explain at another time in more detail, but for the present argument we will look upon the segment of soul that enters the human body as a soul. That soul is composed of a spiritual essence emanating from the Cosmic of a distinct nature, and is, in fact, a higher rate of vibration than any other part of the universal spirit essence that pervades all space. The soul carries with it into the human body a separate and distinct memory that has always been attached to this soul, plus a number of experiences or convictions, beliefs and principles, which constitute its character or personality, including certain abilities, tendencies, habits, and faculties that are especially developed. In other words, if we look upon the soul as being a spiritual body, we would say that this body has a memory in which a vast amount of knowledge is retained, which it has acquired through experience and Cosmic instruction, and it has certain faculties or tendencies and abilities such as the ability to paint, or play musical instruments or sing, or write well, or invent, or do other things that it has learned to do very well through past experiences. This combination of a spiritual body with memory and faculties and certain experiences constitutes a complete body in itself. The recollections retained in the memory, along with the knowledge held there and the abilities and characteristics of habit, form the personality or character of the spiritual body so

that no two spiritual bodies are precisely the same except in regard to the spiritual essence which constitutes the vitality or vital force. In this regard we may say that the soul is just like the average person we meet. No two persons are precisely alike, except in regard to the vital essence that animates them. Each has a different memory in which is stored more or less knowledge coupled with experiences, abilities, faculties, and habits, and these things expressing themselves through the body constitute the personality of the persons we meet. A musician is one whose musical abilities are especially developed and manifest themselves so distinctly that the personality of the person is that of a musician. The same is true of the artist or the mechanic, or the one with the law trained mind, or the physician, or anyone of the many other classifications of character and personality. There is only this one distinction that must be made, and that is that the spiritual body of each person is not contaminated in any way with evil habits or evil thoughts, or evil practices and abilities. All of the habits, abilities, and faculties possessed by the personality of the soul are good and constructive, beneficial and harmonious with the Cosmic construction principles. With the physical persons we meet, however, there is the combination of the spiritual body inside with all of its good tendencies and habit, and the physical body outside, with its brain and physical faculties having physical habits that may be good or evil, constructive, or destructive. Therefore, the persons we meet on this earth plane are a combination of two bodies, one essentially good and the other neither good nor bad, but struggling between the temptations and evils of the physical world and the goodness that urges itself from within.

Now this spiritual body or soul does not enter the body of the child until it takes its first breath. The ancient belief that there was a soul in the human embryo from the moment of conception, or especially from the moment of so-called "quickening" of the body, is purely a false belief based upon ignorance of what actually occurs in the development of the human embryo. The whole belief that at so-called "quickening" the soul entered the body, was simply an attempt on the part of mothers, and possibly physicians and students of the mystery, to explain why the small lifeless body suddenly became active and appeared to be quickened with some new energy, which it did not have. Science revealed long ago that this "quickening" of the body was but a natural result of its physical development. Up to the time of quickening the little body was not well developed enough in strength or size, or in its form or relationship to other organs with which it was quickened, to be able to have

independent motions. Common sense will tell the rational mind that somewhere between the period of conception and the period of birth the body of the embryo would finally become well developed enough and freed enough from its attachment to its environment to be able to move as a more or less independent body should move. The degree of movement and its strength of movement may clearly indicate its vitality and the vitality of the mother, but it in no wise indicates the presence of a soul.

Another peculiar belief is to the effect that the embryo must have a soul within it in order to develop and grow. The whole biological and ontological process reveals that this is an erroneous idea, for the development of the physical body is in no wise affected by the presence of the soul. The soul in man's body has nothing to do with the physical processes that are going on within the physical elements that compose the body. Even at so-called death, when the soul admittedly leaves the human body, the physical body, as a combination of physical elements vitalized by its own physical energy, does not cease to function or carry on. From the moment of so-called death there is a continuation of physical processes in the flesh of the human body, or all physical bodies, that clearly proves that a form of energy of low vibrations is still in every cell of the body and carrying on the natural processes in accordance with the cycle of life. These processes after so-called death tend to disintegrate the body, but disintegration itself is a process and requires energy and not the lack of energy or vitality. A breaking down or destructive process requires energy the same as a building up or constructive process. In the case of the unborn body, the constructive vitality and energy used by the embryo to build up a new body is the vitality and energy of the mother's body. If the presence of the soul in the unborn body would be the power that creates the unborn body, then the fact that the mother is partially starved or undernourished or sickly would not affect the development of the unborn body. But we know that the reverse is true. It is the mother's vitalized blood and vitality, energy, and high spiritual essence that creates the physical body of the child and to the same degree that she is nourished and kept well and strong, will the new body be formed of good size and healthy nature.

The whole purpose of the soul in man's body is not merely to keep the body physically alive but to give an independent existence to the physical body and to make of it a living being, independent of any other living body. Until the child takes its first breath its own lungs do not function, and it does not begin to vitalize its own blood independent of the mother's blood,

therefore, it does not begin to be an independent being until it has taken its first breath and has vitalized its own blood. It is with the intake of this first breath that the soul enters the little body completely, and we have a new combination of body and soul, or a physical body and a spiritual body.

All of the ancient words for soul are words which mean breath, and from the earliest times, the word soul has always been associated with the breath. Please bear in mind that the word soul was not invented by scientists or physicians, but by mystics. In other words, it was not a word that was necessary to those who were studying the physical, material part of man, and even many of them today do not talk of the soul of man or claim to know anything about it. The conception or the idea of a soul in the mind of man began with the men and women who were interested in the spiritual side of man's nature, and to them the revelation from the Cosmic came, which associated the soul with the breath; therefore, in hunting for a name or a word that would express the idea of the soul, they used the same word that meant a spiritual or Cosmic breath. That is why we read in the Christian Bible and in the Jewish and other writings that after man's physical body was formed and was complete, the breath of life was breathed into his nostrils and he became a living soul. Although these early mystics probably did not understand fully all of the processes involved, they, nevertheless, were convinced that the soul entered the body through breathing and that at so-called death the soul left the body like a breeze or a breath of air, rising from the mouth or nostrils and floating into space. This is one of the oldest beliefs known to man in regard to his spiritual nature.

Every physician, and everyone associated with child birth, knows that unless the newly born child can be made to breathe instantly and breathe deeply, the child may not live. No matter how well the little new born body is developed or how well it has been nourished through the mother's nourishment, unless it immediately starts to breathe, there is danger that within a few moments it will cease to live. The vitality from the mother's body cannot keep the new born child alive more than a few minutes, and the most welcome sound to a mother, physician, and nurse is the first cries of the child, for these clearly indicate that the child is breathing and through crying it is forcing its lungs to work, and this insures vitality. For this reason it is often necessary for the little body just born to be slapped and rather roughly treated for a moment or two in order to arouse the lungs into action and to cause the child to breathe.

Another point raised by some who have studied this matter carefully is the fact that a child may be born a few minutes after the death or transition of the mother and still live. As I have said above, transition means a separation of soul and body, and it does not necessarily mean the immediate cessation of all vital energy in the physical part of the body. Quite a few minutes must elapse after the separation of soul and body before the blood in the vessels of the body will coagulate and cease to flow properly. This coagulation, or change of vitality and activity in the human body, does not take place suddenly and in all parts of the body at the same time, but proceeds from the extremities toward the center of the body, as for instance, at the hands and feet, and forehead, and proceeding inwardly until the abdomen or torso of the body is the last part to become fixed in so-called death. The body of the unborn child, contained within a special protection and creative environment, would be the last part of the body of the mother to succumb to the process called death. The mother may, therefore, be unconscious and the pathological condition called death may be affecting her hands and feet while the unborn body of the child may still be vitalized and its heart beating with the warm blood that has not begun to coagulate. This condition may exist for a few minutes after the transition of the mother and the child may be born, therefore, during these few minutes, and be actually born of a parent who has passed through transition. But unless this child can be made to breathe instantly and to vitalize its own blood, it cannot continue to live even if it retains its umbilical connection with the still warm blood of the mother's body.

The result of the ancient belief that there was a soul in the unborn body can be found in many legal phrases and laws of various countries and courts. It was believed, up until a few years ago, that any injury to the physical body of the

embryo, even in the earliest stages, was not only an injury to a body but an injury to a young soul and was, therefore, considered as murder. Any process or accident, any cause of destruction of the little embryo was considered a crime against the unborn soul. In many states of our country today this is still believed to be true, but there is a tendency on the part of many jurists, as well as many physicians and scientists, to modify the fact, however, that any willful injury to the least part of the physical body of an unborn child or to any part of the physical body of a human being is a crime against nature's process, and is one which the Cosmic considers just as profoundly as it would consider the destruction of a full born or full grown physical body.

Another interesting point upon which many members seek light and knowledge is regarding the selection of a body on the part of the soul as a place for its residence. If each physical body is a mansion for a soul temporarily here on earth, by what law and by what system are these mansions selected? This is a subject which I will take up with our members in our class of analytical discussion at another time. The important point to keep in mind is the fact that the soul in man is the real part of man and that the physical body is, from the moment of conception to the ultimate moment of transition, a specially made body merely for the residence and service of the soul, and that its aggrandizement or its enlargement to a significance greater than the soul within in its importance here on earth is a miscomprehension of man's actual existence, and leads to not only a denial of the greater things in life but opens wide the doorway to the continuous suffering of physical conditions, which would and could not exist if the soul were considered the real part of man and the body merely its instrument.

A HELPFUL SUGGESTION

Remember when speaking to those who are not members, but who may be seeking for the light, to give emphasis to the fact that the Rosicrucian Fraternity is not only a school, a college, but a world-wide Fraternity actually practicing the principles of universal brotherhood and personal service. Point out to them the fact that more important than the actual instructions, which constitute the marvelous system of graded information and knowledge, is the service so willingly and efficiently rendered by this organization to every member and his family. No one knows when such service may become the most important event in a lifetime, and when some practical act on the part of our various service departments may turn the entire course of a life. It is the absolute dependability upon this service so efficiently rendered and so cheerfully given that gives each member a trust and confidence in the present and the future, and makes him realize that he is not alone in his battle against obstacles but has a world-wide companionship at his side.

Personal Questions Answered



A HELPFUL GUIDE EVERY WEEK OF YOUR LIFE



HOSE of our members who find that their personal, business, financial, and social affairs are of a changeable, varying nature, will be glad to know that the most important of these changes are not due to accident, but due to a law that manifests through various principles operating at definite periods of the day, week, month, and year throughout the lifetime of each person.

By understanding law and knowing when certain conditions of a business, financial, or social nature, or even of health and sickness, are apt to arise, it is possible to take advantage of the good periods and to be prepared for the unfortunate ones. This enables each one to chart his life like charting a journey across a great ocean, and to know in advance what to expect, and especially what to avoid.

The Emperor of AMROC has used such a system for many years in advising eminent business men and thousands of other persons in making their lives more successful. It was originally a secret system known only to a few in America. At the request of our members, the system was outlined in complete detail, so that everyone can use it, then printed and bound in an attractive book with all the necessary simple tables and rules. This book is called "Self Mastery and Fate with the Cycles of Life."

The first edition of this book was completely sold out in one month. Nothing

like it has ever had the rapid and enthusiastic sale heretofore. The second edition is now available and it will answer for our members thousands of questions that they often ask in their correspondence, and many which have often caused our members to consult attorneys, physicians, and other persons at large fees. It will tell you the essential strong points and weak points of your nature, the wonderful possibilities of your future development and progress in business and other affairs, and will tell you how you may pick out, each day and each week and month of the year, the periods when conditions will be fortunate for you in every possible activity in health, business, and general affairs, and it will show you to the precise hour at any time in your life when you may look for important changes and opportunities.

Be sure and get your copy of **Self Mastery** at once. Members say it is the most valuable companion they have ever had. It is well printed, easy and simple to understand and use, and bound in green silk and stamped in gold. Price per copy postpaid \$2.50.

Send all orders and remittances to:

AMORC Supply Bureau
Care of AMORC Temple
San Jose, California



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER

So live that when thy summons comes
To join the innumerable caravan that moves
To the pale realms of shade
Where each shall take his chamber
In the silent halls of death,
Thou go not like the quarry slave at night,
Scouraged to his dungeon;
But sustained and soothed by an unfaltering trust
Approach thy grave like one
Who wraps the drapery of his couch about him
And lies down to pleasant dreams.

—Bryant.

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA.

SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



The first issue of our *Rosicrucian Forum* has evidently met with great success and I only wish it were possible for me to write a letter of thanks and appreciation to every member who has written so kindly and cordially expressing their appreciation of the first issue. I can only take this means, however, of reaching so many thousands of persons. I am indeed in a peculiar position in connection with this publication, for I am like the rest of you who read it. I waited for the appearance of the first issue with as much anxiety as many of you and read the first issue with much surprise, for I had no definite way of knowing just what articles or statements of mine would appear in its pages and the same will probably be true of the second issue. My duties here in my sanctum call not only for the answering of many letters every day, but the giving of brief interviews to members who visit us almost every hour of the day, the dictating of new lectures or lessons, magazine articles, special instructions to the masters of lodges and groups in various cities, and the discussion of our principles and work with the group of officers and workers here who constitute the special class of advanced members. During the course of each day, thousands of words are dictated by me for various uses, in addition to the thousands of words that are spoken in the special class instructions, and I am not quite sure how much of this dictated and spoken matter will reach the pages of *The Forum*.

In addition to this great amount of work, I must find time every day to work on new books that are being prepared for the future, and keep my contact with the Cathedral periods, and make many hundreds of treatment contacts and other contacts with members in various parts of the country. It means that I am busy from early in the morning until late at night and often I forget just what I have dictated or said in some lesson, lecture, or magazine articles a few days after it has been dictated. Therefore, I am surprised and always interested in seeing what I have dictated appear in some of our publications.

The secretaries who are working on this *Forum* strive to secure as much matter from my dictation and lectures as possible, and apparently each one of you is thoroughly satisfied and extremely happy in having this additional matter reach you in this manner. Surely, when the end of the year comes, the six issues of this *Forum* bound together with an index page containing an alphabetical arrangement of every subject touched

upon in the six issues, will make a very fine encyclopedia for each member, and when the copies covering a number of years are put together it should be a very valuable companion and compendium for each member; therefore, I hope that all of you will preserve your copies and not lose a single one.

Personally, I will be glad to hear from each one of you in regard to subjects that you think should be touched upon in *The Forum* and I will do my very best to treat these subjects in detail.

May great peace, happiness, health, and power to accomplish come to each one of you through the great laws and principles expounded in these pages.

Faternally,

H. SPENCER LEWIS.

Our Work and the Christian Doctrines

Very often, we find in our correspondence some very critical comments on the part of new members who seem to think that our work is contrary to Christianity or the Christian doctrines simply because we do not deal with Christian principles in their Biblical phraseology. Some of these critics say that they do not find any prayers in our work directed to Jesus, the Christ. Others say that we do not speak of salvation through the Christian doctrines. Others also claim that they find an entire absence of any indication of worship to Jesus, the Christ, and so forth. To all of these we reply and say that our work is non-sectarian. There is no more reason for Christian doctrines being introduced in our teachings than to claim that a law school is not a Christian organization because it does not introduce some of the Christian teachings in between its statements of the laws. Our work is studied by Christians and non-Christians the world over. Many of our members in foreign lands are Buddhists, Mohammedans, Brahmans, and members of hundreds of various religious sects. We are not attempting to make Christians out of non-Christians nor to make pagans out of Christians. That is not a part of our work and has nothing whatever to do with the personal, inner development of the divine nature in each one of us. The original soul which God placed in Adam when he created Adam was neither a Christian soul nor a Buddhist soul, a Mohammedan soul, or a Jewish soul. The Divine Essence in each

one of us is of God and is not related in any sense to any religious denominations.

But it is a wrong idea to think that the most orthodox Christians in the world cannot accept our teachings, and find hearty agreement in what we are doing. The fact of the matter is, that just as we have some Jewish Rabbis in our Organization who are enthusiastic members, and some Bishops of the Buddhist Church, and some leaders of the Mohammedan religion, we also have some very prominent leaders in the Christian religion, whose Christian pureness, sincerity, and devotion cannot be questioned. Just in today's mail, are three letters that are typical of the Christian nature to be found in our membership. I could give at this time a long list of Christian clergymen, high in the Christian church and well-known in America, who are members of our Organization, but I think the three following letters will illustrate the fact that our work can be studied by, and approved by, and used by devout Christians without any difficulty whatever. First of all, I have here a letter from a brother who is an attorney in Florida and who in the past has been the leader of a very large Christian Bible Class conducted over the radio. He is very enthusiastic about our work and used a series of our lessons dealing with the life of Jesus in a historical and philosophic sense in conducting the radio lessons in his Christian Bible Class. He was very enthusiastic about this and reported that the students of the class were highly enthusiastic. I may mention at the same time that these lessons, containing generally what is in the book called "The Mystical Life of Jesus," published by us, have been used in hundreds of Christian Bible Classes with considerable interest and much praise.

In addition to this, I have here also a letter from Brother Robley Stevens of Philadelphia, who is at the head of the Christian Endeavor Union and editor of the Christian Endeavor magazine for America. This Union has three hundred and fifty thousand members in America who are devout Christians, and is connected with three hundred Christian churches in America. Recently, Brother Stevens took a copy of our book on "The Mystical Life of Jesus" on a Christian Endeavor trip with many of the members, and they read and analyzed that book on the trip and were highly pleased with it. Now he writes and says that at a semi-yearly meeting of the officers and members of this Christian Endeavor Union, they decided to elect the Imperator of AMORC an honorary member of the Christian Endeavor Union as a director of the organization and an associate editor of the magazine. He also sent us the following testimonial letter regarding our book on the life of Jesus. He says in this letter:

"I find your book, entitled 'The Mystical Life of Jesus,' to be everything you claim it to be and it is in every way a help to everyone to bring them a little closer to Jesus and to understand the human consciousness. The book is far from being an attack on Christianity, like some other books of this nature, and every sincere Christian who is affiliated or associated with some church or religious organization should read this inspiring book. I consider it one of the most inspiring and educational books concerning the life of Jesus that is published today."

Certainly, such a statement from one of our members and readers of our literature is not to be ignored in considering whether our Organization is non-Christian or anti-Christian. On the other hand, is the third letter from a well-known Episcopalian clergyman in Oregon. This man is a very learned leader in the Christian work and has been the potentate of the Masonic organization for his state. He has been in our Organization for over eight years and is in the highest grades of the study and active in the local lodge of our Organization and never fails to take an opportunity to help in the good work that AMORC is doing. This letter of his says:

"The lectures have been mighty interesting to me and have helped me so much to interpret life. I am tremendously fascinated with the work and am on my toes waiting for more. You are my teacher and I will not presume to suggest at this point what is best in the matter of giving us more of these valued lectures, for I have every confidence that you can give it to us, and I am willing to go on with these lectures forever. They always have something worthwhile in them. I look forward every week to the lecture, and if I am away from home and have to wait a day or so for the lecture, I just feel I am missing much, and hurry to my desk. Yes, it means all that and more. If I were to write you several pages, it would be all on the same thought, and as you are going to have quantities of letters like this each day, I had better make mine of a reasonable length. Faithfully yours, Rev. O. W. T."

These three letters, as I said above, are typical of the response on the part of Christians to our work, and I hope that all of you will keep these expressions in mind when you contact those who ask whether there is anything in our work contrary to the devotion and sincere study on the part of a strict Christian.

From the Beyond

Now here is another important letter which we should consider in our analytical conclave this morning. You know that one of the most difficult problems we have to contend with in the cor-

respondence with many of our new members is to make our attitude plain in regard to the subject of Spiritualism. In our literature and in our early lectures we purposely avoid getting into any discussions regarding Spiritualistic matters or problems connected with apparitions or communications with those who have passed on, and we try to prevent our members from thinking along these lines by stating in the lectures that we have nothing to do with the so-called Spiritualistic manifestations, and in fact, do not agree with the contentions and postulations of the Spiritualistic movement. You know that occasionally some of our new members take issue with us in regard to this attitude and want to insist that we are biased or unfair or prejudiced, or something of the kind. The majority of the members probably believe that we have no faith or belief in regard to the continuance of the human personality after transition, and that we deny the possibility of any form of communication between those that have gone beyond and those who are still here. Well, let the members believe anything they care to believe in that regard during the early lectures of our work. It will not interfere with their psychic development through a study of our lectures and it will not interfere with what we are doing for them in the early grades. Sooner or later they will discover the true light and true principles involved, and I suppose that all of you have noticed that as the members reach the higher grades their questions in regard to the so-called Spiritualistic experiences become less and less because they become really familiar with the principles involved and are able to prove the real facts to their own satisfaction.

We all know, of course, that it is possible for us to contact the personality that has passed from this earth to the so-called Spiritual world. We know, in fact, that certain forms of communication or exchange of intelligence are possible. But we also know that these things do not occur in the manner and according to the laws or principles outlined by and taught by the Spiritualistic movement. We know, furthermore, that the true process involved cannot be thoroughly explained to our new members or those who are young on the Path because they would have to accept our statements on faith, and this is contrary to Rosicrucian principles. Therefore, we wait until certain psychic development has taken place in each member and other fundamental principles are self-demonstrable to our members before we give them the higher principles which they can then test and demonstrate, and know through experience, rather than through belief or blind faith.

It is true that the interest in Spiritualistic matters is becoming greater and stronger every year. More persons are turning toward Spiritualism for an answer to some of the problems of life than ever before. We know from the correspondence we receive, and interviews with many of our members, that although these seekers for knowledge found little real explanation in the Spiritualistic meetings held in various parts of the country, it served as a stepping stone to a different viewpoint of life, and eventually many of these persons contacted our organization or some other where they began a real study of the principles involved. We also know that several thousands of devoted Spiritualists or believers in Spiritualistic matters eventually found in our work the more satisfactory understanding of the mysteries of life.

It is also true that as our members reach into the higher grades, it is not uncommon for them to have experiences which often occur in the lives of persons who are not students of this work and sometimes occur in the so-called seance rooms. But whereas these experiences remain unexplained to the persons who are uninstructed in the true knowledge or remain incorrectly explained to those who hold fast to many of the Spiritualistic beliefs, our members understand them well, and are not misled by appearances or speculative theories. Furthermore, the members of our higher grade are able to bring about these experiences in a systematic manner and in circumstances and on occasions when they are the most helpful and instructive.

Take, for instance, this letter in this morning's mail. It is from a sister living in Pomona, California. She says in part:

"I lost a son a year ago, the 14th of January. He would have been twenty-two years old on February 17th. His loss has been a struggle for me to outlive, and it has also been difficult at times to believe that he is only behind the veil. He was a senior at Pomona College. Recently, I was lying on the bed relaxed and attuning my thoughts to him. I had my eyes closed but was not asleep, suddenly at the right side of my bed appeared the vision of my son, Edward. He was clothed in a dark suit and his face was enveloped in a glorious light, and he smiled so sweetly at me. I called out his name and he seemed to be happy that I recognized him. On another occasion when I was in the kitchen of my home I heard Edward's two living brothers coming into the house through the rear door. I turned to look at them and there on the porch back of the two living brothers I beheld Edward. He was dressed in a gray suit this time and was smiling. I can hardly explain the strange feeling that came over me on each of these occa-

sions. I would like your comments on these experiences because I cannot discuss them with any of my friends for they might smile with incredulity."

Here we have a typical example of Cosmic contact through Cosmic attunement, and unquestionably those persons generally called Spiritualists who believe in all of the Spiritualistic doctrines and do not understand the Spiritual laws, as we understand them, would say that both of these experiences related in this letter were typical examples of a spirit returned to earth and materialized. We know that these two experiences were not the result of spirit forms or souls returned to earth from the spiritual world, but something entirely different and far more easily understood than the difficult explanation presented by Spiritualism. Such incidents as these do more than merely prove the immortality of the soul or the continuity of personality, or the fact that it is possible for the personality of those who have gone beyond to communicate with or contact persons still on this earth. These experiences demonstrate a great number of laws and principles which are involved in the process making possible such appearances, and each one of these laws and principles thus demonstrated relate to many other marvelous phenomena of the spiritual and natural world. When once these principles are understood and mastered, and the psychic self within each one of us is properly developed, to use and apply these principles, it is not difficult to have such experiences as this or hundreds of others that are really more startling and more surprising than the appearance of a person who has passed beyond.

Therefore, in your contacts with the members and in your correspondence and instructions, keep in mind that while you are avoiding the subject of Spiritualism and refraining from attempting to explain to others what occurs in such incidents as these that you should not mislead them into believing that these experiences are merely fictitious or imaginary. They are real and genuine but they are not what they seem to be and they are not in accordance with the Spiritualistic explanations. This is why we must withhold the explanations until the members are ready for them through the mastership of the principles in the lower grades. Not until the member has passed through the Seventh or Eighth Grades and had many other marvelous experiences as demonstrations of the principles involved will they be ready to demonstrate and control experiences of this kind.

The Drug Habit

If each of you were to be asked what you considered the saddest form of physical and mental suffering affecting the larger portion of people

in America today, what would you answer? Perhaps most of you would speak of that insidious disease known as syphilis, while others would name tuberculosis of the lungs, while others would undoubtedly name the various forms of drug habits.

We have already talked about syphilis in one of its phases and we will return to that subject again some time. Tuberculosis is receiving a great deal of attention nowadays and I believe that this disease is more easily or successfully detected in its early stages than ever before and for that reason such cases are resulting in more cures than ever before.

I think, however, that the saddest of all these that we have mentioned is the drug habit. First of all, is its very insidious nature, and the fact that thousands develop it to a fatal degree before they know that they are really victims of the habit and thousands of others have it who hesitate to admit it to any physician or friend, makes the existence of it and the curing of it a difficult problem indeed.

We hear so much out here in California about persons connected with the theatrical or moving picture profession being addicted to the use of drugs in some form or other and, of course, we occasionally hear of one of these professional persons who dies as a victim of drugs, but anyone who would read my personal correspondence for one month would quickly learn that this horrible condition in the lives of men and women is as prevalent in every other state as it is in California. The most pitiful element about the average case that comes to my attention or to the attention of any physician is the fact that in most of the worst cases the sufferer is an innocent victim of circumstances which forced the habit upon him. This can not be said of those who willfully and knowingly begin the habit or practice of using drugs for the purpose of peping themselves up for their professional work or to give themselves false vitality or vivaciousness. Such persons may be pitied, of course, but they can not arouse in us the sympathy that those who are innocent victims arouse whenever we learn of the facts.

Take, for instance, the letter from Michigan from one of our own members which I received this morning. He says that he is using a special preparation which has enabled him to reduce the morphine habit gradually to where he has lessened the quantity from ten grains a day to one and one-half grains. He solicits our help now in eliminating all use of the remedy and in building up his physical constitution to a proper standard. The man is an intelligent, sincere, worthy individual of good business training, happily married, and in every way out of any classification in

which we might expect to find a morphine addict. How did he develop this habit which is so unworthy of a man of his type? Listen to the story as I read it from his letter: "One year and a half ago my wife and I were living in Sebring, Florida, and I was taken sick with the flu and pneumonia. We called in the best doctor in the town and after a week's treatment he said there was no help for me, that it was impossible for me to live on account of my weak heart. My wife insisted that he call in another doctor from another town for consultation. After thoroughly examining me, both doctors decided that the flu and pneumonia had weakened my heart to such an extent that it was hopeless and the best that could be done for me was to give me rest. Therefore, they recommended that I be given morphine daily, and the local doctor injected morphine into my system each day with the idea of drugging me into deep rest. Up to this time I had never known anything about such drugs or the habit. The daily practice of morphine injection was continued for some time, and I continued to live despite their predictions, but I did not become cured of the weak heart or the other physical conditions that had developed. Finally, to lessen expenses because of my inability to earn an income, the doctor taught my wife how to give me the injections and he furnished the drug. After three months of this, a former physician to our family returned from Arizona and I called him in, for I was told that an eruption breaking out on my nose was the development of cancer. He examined my heart and found that the other doctors were wrong and that there was no trouble there at all, and that if the fluid was taken away from around my heart and other vital organs I would immediately improve. He went to work and in two weeks improved my condition so greatly that I was able to get up and around a little. Gradually he cleared up the condition on my nose and it healed up and my general condition improved, but I had the drug habit and was a victim of its daily use. I left Florida and returned to my original home in Michigan and began the treatment to cure the drug habit. At the same time I joined the organization and I have been improving, but now I want help in rebuilding my body as well as completely eliminating the hold that the drug habit has upon me."

Can you think of a more pitiful story than this? Imagine physicians of any school—and I am not stating which school these physicians represented—telling any patient that the flu or pneumonia or any other condition would so affect his heart and system and that he could not live but a short time and the recommendation that the best way to spend the last few weeks was to go

into daily deep sleeps from a drug and pass out of life in a stupor? I remember the time when, as a young man studying under an eminent psychologist who was connected with clinical experts in New York, there was a great deal of criticism directed against one of the New York hospitals in which there was a psychopathic department wherein my teacher carried on many of his psychology experiments in the relief of mental conditions. Criticism regarding this hospital was that in one of its emergency wards where hundreds of accident cases were brought to it each week by their ambulances there was a habit or practice established whereby a so-called "black bottle" was administered to those who, after an examination, were found to be so horribly mangled or injured that it would be impossible for them to regain consciousness or to suffer the intense agonies for the short period in which they would continue to live. Whether the reports were true or not, the story stated that if you were a stranger or a foreigner or a very poor person with no known friends and you were hurt in any considerable way that would bring about intense suffering and transition within a few days, the "black bottle" containing a heavy drug would be administered so that the suffering person might be eased of the horrible pains and slip across the border line of life in peace. Many eminent physicians stated that they believed it was their moral obligation and a truly Godly and humane thing to do to administer such a drug in such circumstances and, in fact, we know that it has been done in various hospitals at various times with the permission of friends and relatives. Nevertheless, thousands upon thousands of persons wrote articles in the newspapers criticizing and condemning the hospital for such a practice. What, then, are we to think of the use of a similar "black bottle" in the case of a man who is not injured or whose body is not mangled and who is not virtually upon the border line of transition? Then think of the horror of being quickly and easily cured of the original physical condition only to find that as our monumental cloud of deepest blackness enveloping the soul and body was this horrible habit lingering in its insidious and tenacious manner while the body itself was fighting to regain normality.

This case is typical of thousands of cases that have come to our attention, and we know that they are true because the incidents connected with the story in each case are almost identical.

Fortunately, our Rosicrucian principles and methods of metaphysical healing do help such cases very greatly. The cure can not be rapid because the reaction in the flesh or the physical body would cause too much suffering and pain.

But the habit can be gradually broken and the best thing to do in every such case is for the patient to place himself, or herself—because just as many of the victims are women as men—in the hands of some sympathetic, honest, dependable physician who will watch the case closely and use many reliable methods for aiding in the reduction in the use of the drug while we co-operate in a metaphysical way to build up new blood, new nerves, and a new spiritual power in the body to aid nature in the regeneration that must take place.

Manifestations

This morning we will have a little talk in regard to two letters that came to my desk yesterday along with many others addressed to me, personally, and I have selected these two because they are typical of certain things that I feel I should take up with you as the band of special workers helping in all of our departmental activities. I am glad, indeed, that most of our daily discussions here in this private class of ours are being recorded by the two stenographers who are compiling matter for the Rosicrucian Forum and that many of the things we talk about here will reach a majority of our members. So we must keep in mind that some of the matters thrashed out in these private sessions are reaching a great many others. Of course, everything that we discuss and plan here cannot be put into the Rosicrucian Forum, for it would require large volumes and many stenographers to prepare the matter. However, since we are not sure just which of these matters will reach the pages of the Forum, we should keep in mind that sometimes when we are assembled this way in taking up these higher and more vital points, we are really in conference with a large and invisible audience composed of thousands of our members.

Now take this letter which was written by Brother Parmalee in Connecticut. You will see by the date on it that it was written within this past week. It reads as follows:

"Dear Emperor: It certainly was a great pleasure for me to read your personal letter and had I not attained an understanding of the great aim of your organization, it would have seemed strange to me that you can take so much time to send such personal letters to members and, especially to give your attention to one who has been in the organization only a few months. I give you my word for it that I have studied every lesson and lecture very carefully and followed the teachings conscientiously and I know tonight that I am a better man for having done so. I wish I could tell you the change that has come

into my life since I have been in the Order. Most all of my life I have spent alone and I used to love to go out at night and look up at the stars and wonder about their mystery and their meaning, and why I was here on this earth, and what my relation was to the greater things of the universe. But tonight I thank God that the stars have a meaning and the powers of the universe have revealed their meaning to me through the teachings and that now I can begin to see whereas heretofore all was dark. I feel that the truth for which I have been looking for years will be mine before I have gone very far in the work. May I explain that I have been employed by a large contracting company for nearly fifteen years and, since starting with AMORC and learning its principles, the men that I have heretofore worked under are now working under me and all of us working pleasantly and happily. My work is better and my income larger. Even the pastor of the church which I attend here speaks very highly of the Rosicrucian Digest, which I gave him to read. I hope to be found worthy to go on with the work and to continue learning of the things so long hidden from me. Yours faithfully and fraternally."

Now this letter is not merely a letter of appreciation like the hundreds that pass through the hands of each one of you in your organization activities, but it touches upon many of the fundamental points that are of the utmost concern to us as teachers and directors of the plans and hopes of our members. Just think of how many verifications of our objectives are contained in this man's letter. In the first place, he starts right in to show appreciation for the personal attention and the personal interest which we officers give to the members. I know that each time we approach our desks in the morning and find that the mail clerks have distributed piles of letters to each one of us and we think of the lecture work that we must attend to before the day is over and of the personal interviews that may interrupt us, and the treatments that must be given, the contacts with the Cathedral, the magazine articles to be prepared and reviewed, and all of the hundred and one other important things, we are apt to look upon the pile of letters on our desks as an increasing problem that must be overcome eventually. Two years ago we tried to plan a method for the more rapid disposal of these personal letters. We rearranged our dictaphone system, we carefully dictated a number of form letters that would answer a great many uniform questions, and we separated our offices and secured more stenographers, and thought we had finally solved the problem. Yet within a few months the increase of personal mail simply

swamped the system we had established and today the mail that we have on our desks each morning is about equal to what we had for one whole week two years ago. Then the minute we begin to read these letters and to see the sincere pleas and requests for information and help, we realize that, after all, there is nothing more important in our work than the dictating of these personal letters and the giving of personal help to each member. Such letters as this one from Brother Parmalee shows that our valuation of the importance of these letters is equalled by the valuation placed upon them by the members. Therefore, we continue to give them our first consideration instead of a secondary consideration. Then notice that in this letter the brother states how carefully he is following every lecture and every lesson that comes to him. You know that very often the letters we receive from the occasional complaining member stating that he or she is not able to do some of the things explained in the lectures come from members who later on admit that when a new lecture comes to them each week, they pick it up and read it on the way to business or stick it in their pocket or purse and read it at some moment when they are resting or relaxing and that they do not follow rigidly the system of saving that lecture for their regular home lodge evening to read carefully and with an analytical mind. Very often these persons ask us questions in the correspondence that are answered fully and completely in the recent lectures they receive and, when we call their attention to it, they admit that they had read the lectures hurriedly and had overlooked some points. These few members who do this sort of thing are the ones who do not receive the best benefits from the lectures. They soon discover their error and proceed to study properly. This brother, in his letter, reveals that right from the very beginning he has had a keen and concentrated interest in his studies. Taking his sense of appreciation and adding to it his careful study of the lectures, we are not surprised, therefore, to find him making the other remarks in his letter. He says that a great change has taken place in his life. That would be inevitable with anyone having such appreciation for the work and studying the lectures so carefully. Of course, such changes depend upon the necessity for them and the Cosmic approval. They do not always come about early in the work or early after joining the organization, but they will come about in proportion to the time that the student devotes to the lectures and lessons and the interest he shows in them, and in proportion to his actual requirements from the Cosmic point of view.

This brother says that he has always wondered at the marvelous mysteries of the universe and

we can plainly see that he was a true seeker for knowledge when he crossed through the portal of the First Grade of our organization. Then note what he says about his personal affairs. He says that since he has learned some of the lessons in this work he is no longer the man who is under the rule of others, but the master workman guiding and directing those who used to guide and direct him, and that after working under such conditions for fifteen years, the change came about in a few months, for he has only been with us about a year. He says that this has resulted in better or more interesting work for him, with an increased income, and he infers that all of the men working with him or under him are happy and that he is happy and contented. This is the result of self-mastery of the conditions around and external to the self, for in real mastery there is no tyranny and no enforcement of superiority upon others, but rather a happy, harmonious cooperation that makes for real success in all effort. We note from his letter that he is an attendant at a church, which means that he has found nothing in our work to warrant him to change his religious worship or his religious ideas, or to tempt him from helping to support the good work that churches can do, and he has evidently revealed to his pastor the nature of his present studies and his pastor seems to be interested in him and what he is studying. Now I ask you if this letter does not paint the ideal picture of what we are trying to accomplish in the lives of each one of our members. Does this man not manifest in his life and demonstrate in his affairs a perfect example of what the organization seeks to accomplish in the lives of its members? In other words, taking all of our real objectives, the real purposes of our organization, and grouping them into one picture, we find that picture typified by this man's letter. And please note that he closes his letter with not only words of appreciation but of humility, for he says that he hopes he will be found worthy to continue with the studies.

You know we occasionally receive a letter from someone who is just starting with our studies and just in the preliminary, explanatory lectures, and who says that these early lectures are so simple that they find it difficult to become interested in them because, forsooth, they have studied and learned so much in the past that our first lectures seem like lectures in the kindergarten class. Each one of us knows that such a person is suffering from a superiority complex and that until humility takes the place of this attitude such members are not going to benefit to the utmost degree by anything that we have to give them. Most of you assembled here in this private class have been in

the organization at least for two years. I believe I am safe in saying that most of you had spent fifteen or twenty years in your searches and studies along this line before you came into the AMORC. Yet I have noticed that each one of you likes to read and re-read the early lectures of our First Grades because of the mine of information and real knowledge contained in them. Can you read any of the early lectures even today and feel that your knowledge is so superior at the present time that those early lectures are child-like or too simple or unworthy of the most profound analysis? Nor did you feel that way when you first came into the organization, despite the fact that some of you had come to the highest degrees of competent study in the subjects of psychology, ontology, biology, and related subjects. How, then, can anyone feel that the early lessons should be slighted? We know how many of our members voluntarily say to us week after week as their mail passes through our hands, "I find, now that I am in the Third or Fourth Grade, that I have overlooked too many important matters in the first lectures and I am going back and review those old ones while continuing with the new ones, and I am surprised at the important matters that I failed to give attention to the first time I read the lectures."

This brother who wrote the letter I have in my hand says that he hopes he will be found worthy to continue. He means by that that he hopes that he will always have such an open mind, such a humble attitude that nothing will interfere with his continued progress. We know that this very attitude in his mind at the present time is going to assure him of the most rapid and complete development possible.

Mystic Discoveries

Today our class study period will begin with the consideration of some of the recent claims made by publishers of books and courses regarding marvelous discoveries made in the psychic realm.

Ever so often our members, as well as thousands of seekers, are upset in their understanding of fundamental principles by the surprising announcements that they receive by mail in circular matter, or by advertisements that appear in some of the magazines. These startling announcements often claim that a very new and important discovery has been made which upsets all of the previous beliefs and understandings regarding Cosmic laws and Cosmic principles. We do not feel called upon in our Rosicrucian Digest magazine to make any comment upon these things and, of course, in our lectures we say nothing more than

to warn our members not to jump from school to school, or system to system, just because somebody makes a surprising recommendation. In any field of study and research, students must exercise a certain amount of common sense and discretion. In surgery there are often announcements made by some specialist that he has discovered something that upsets all the fundamental principles of surgery, and if all surgeons were to suddenly abandon their reliable methods to adopt the new one they would soon find themselves in a predicament. The same is true of physicians, musicians, artists, chemists, and others.

What we want to impress our members with is that as fast as anything new and true is discovered it will be added to our work more completely than in any other system, simply because we first of all make not only an investigation of the matter here in America but all of our foreign branches and the highest developed Masters and experts throughout the world test all new principles and, if found to be true and useful, the best workers in the entire world-wide organization get busy at once to develop the idea to its highest standard and present the most simple explanation of it, so that every member can have the benefit of it. It would be absolutely foolish for this old and reliable organization to overlook some new feature, some new discovery, principle, or law, that would be useful to our members, because, in the first place, we are not bound by any dogmas or creeds and we are not limited in our scope of study; therefore, there is nothing to prevent us from adding to our teachings and touching upon any subject that is helpful; secondly, the success of our work depends in keeping our members advanced beyond all other students.

Every one of you here in this class of advanced workers knows that the moment we have the faintest idea of an improvement of our work we seize hold of it with high enthusiasm and immediately plan to put it in our lectures, or write about it in our magazine, or get out some pamphlet or leaflet and get it to our members as quickly as possible. You know how happy we are when we can present an old truth in a new form, or present a new truth or newly discovered truth in an interesting way for our members to use, and you know how happy we are when our members write to us expressing their appreciation of such additional helps. Why should we, therefore, overlook any important thing that would be helpful to our members?

Yet many of our members are being misled by some modern claims and pieces of literature sent to them through the mails, and if some of our members are being misled, you can well imagine how many thousands of persons outside of our

organization, who are just seekers for light, are being misled by these false claims.

As an example of new claims and surprising arguments let us take, for example, the literature that is being mailed throughout the country by a man who claims to have discovered an entirely new Cosmic principle. He calls his new course of study "Psychiana" and mails his literature from a small city in Idaho. He says that although the new psychology "has been the only teaching from the time of Christ that has come anywhere near approaching the actual truth as Jesus claimed to proclaim it," nevertheless, all present-day systems of psychology are wrong. This man proceeds to criticize the belief in a universal mind, or in a Cosmic mind, or in the subconscious mind. He claims that the source of the power which is manifested in psychic matters is not to be found within the human being but that it must be found outside of their beings. In other words, in one gesture of his hand he wipes out of existence all of our beliefs and faith in the Cosmic consciousness, the soul power, and Divine mind. He claims that he has found something else bigger and better and different. Of course, he has lessons for sale and this is his whole purpose in advertising. Hundreds of our members have written to us about this man's course of instruction and asked us whether we had heard or learned that a great discovery had been made which did away with the Cosmic mind and Cosmic consciousness. We have not answered these letters in detail because we feel sure that if our members will pause and think for a moment, especially those who are so young in our organization that they are tempted by such literature as this, that they will realize that something that has proved itself to be true for hundreds of years could not possibly be found to be false. There are thousands of our members in America today and thousands in other countries who have had too much experience of a definite, positive nature with the Cosmic mind and with the Cosmic powers within their own beings to ever change their beliefs and convictions in this regard. It is just as though somebody would attempt to tell us today that he has discovered that man has no organ in his body called the heart and that there is no such thing as an organ that pumps the blood through the body. No arguments presented by the writer of English phrases could convince persons who have seen the human heart, and have studied its action, that it does not exist at all and that there is only an empty space where the heart is supposed to be. The Cosmic consciousness is not a theory, or an intangible something that we can not know from experience but only from faith; therefore, it is not something that can be wiped away and out

of existence after we have once had the actual experience.

In regard to this man's lectures and lessons, some of our members took up the course of study purely out of curiosity and sent some of the lessons to us. A reading of those lessons immediately revealed that this man is teaching the same old principles of psychology used by public lecturers and others, but changing some of the phrases so that they sound different and, after all, he is referring to the Cosmic mind under a different name and trying to make it appear to be in a different part of the universe or operating in a different way. To follow his course of study is difficult because it constantly tries to tear down established principles and build up something new that is difficult to demonstrate.

This reminds me of another very important point in connection with all of these modern and newly discovered systems. Their lessons are filled with words, and with highly colored phrases, and beautiful thoughts, but there is a complete absence of actual, practical exercises and experiments. In examining several hundred personal private courses of lessons on applied psychology and psychic development in books and manuscripts, which we have in our files and which have been sent to us by persons who have paid fifty or one hundred dollars for ten or twenty lessons, we find no exercises in any of them. Take, for instance, the subject of developing the mind in concentration to prove that the mind can exert an influence on matter. That principle is repeated and repeated in all of these lessons and in the public lectures until everyone is familiar with the claim that mind can influence matter through concentration, but none of these teachings give the student any definite concrete experiment that will enable him to prove that the claim is true and to demonstrate to himself that mind can influence matter. The Rosicrucian student is not satisfied with taking the words of Sir Oliver Crooks or the greatest scientists in England or America in faith. Such a student is not satisfied to believe that mind can influence matter just because thousands of persons say that it is true. That does not constitute *knowing*.

You will recall that in the early lectures of our work we give the students actual experiments whereby they can test these principles and prove them and, therefore, know it from experience. Take, for instance, the simple although highly scientific experiment in our early grades of floating a match on the top of a glass of water and controlling its movements by concentrating the mind on it and making it turn or move in various directions. Or take, for instance, the drops of oil floating on top of water and which our mem-

bers can move and cause to do various things through concentrating the mind power. Even these simple experiments prove the great laws and teach a positive principle, and yet such simple experiments are not contained in these other courses of lessons.

And then later on in our work, when we speak of the healing principles of vibrations, we simply do not talk about it and say that vibrations can be transmitted to another person and produce results, but we tell the student how to prove it and how to use these principles. Look at the many experiments contained in our work which enable the students to know these things from actual demonstration. There are a dozen or more mystical or semi-religious movements in America claiming to teach Cosmic principles and the laws of natural healing, but none of them get down to brass tacks and give the students the actual methods or "technique" for using these great natural laws. This is what makes these other courses different from the Rosicrucian methods.

Therefore, I advise all of you in your work with the members throughout the organization to keep them warned about believing that great discoveries are being made by unknown mystics or teachers. Let the members know that if there is anything new that is discovered in the next day, week, month, or year and it is found to be true and useful, it will be in our teachings just as rapidly as we can print it in the magazine or add it to our lectures.

You have all heard from members writing to the various departments here at Headquarters, and in your own activities for the Order throughout the country, how many members have spent hundreds of dollars for books and private courses and found that they were misled or deceived in some way. You have seen in our own mailing department that nearly every few days we receive some books from members on courses of lessons which these members have bought and found absolutely useless and sent them to us with a note saying, "I do not want this junk any longer so please do with it whatever you wish." You know that we have a morgue here of useless books and worthless courses of instruction. Take a little spare time and go into that pile of literature and see if you can find anything in the mass of it worth the money it has cost. Here is a book claiming to contain all the secrets of life and claiming to give the reader a quick and positive way for personal development. The book has cost many hundreds of persons ten dollars per copy. Look through it and see if you can find in it as much helpful matter as we publish in twelve issues of our Rosicrucian Digest, or see if there is as much

real knowledge as is contained in the First Grade of our preparatory work.

Look at this big pile of manuscript containing twenty-five thick typewritten lessons. Look what it claims to be, a complete course in the art of developing personal mastership. One hundred dollars is the price for this short course. Thousands of persons have bought this course and know nothing more about personal development than a child who reads a twenty-five cent book on the principles of simple psychology. There is not a single exercise, a single experiment, a single opportunity in any one of the lessons for the student to prove to himself that any one of the statements is true or useful. When this course was first announced to the public it was claimed to be the world's greatest discovery in Cosmic principles. It is only a few years old and is still being sold as the greatest personal course ever written. This is the sort of thing that you find the new student being tempted with and which greatly puzzles him. He wonders why he should study with us for a year or two when in twenty weeks or even ten weeks he can become a Master. If any of these courses were true there would be in America today several million master minds controlling the whole of America's fortunes and being the most powerful people in America. But where are they? Most of them, if not all of them, are still seeking, still hunting, and doubting that they will ever find what they are seeking for.

Reincarnation

I wonder if we will ever be through with our discussion regarding reincarnation. To me the subject is finished so far as it concerns any further speculation in regard to the doctrines and their possibility of being true. I know that they are true, and I give the doctrines themselves no more thought than I do the doctrines of biology or chemistry, which have proved themselves true. All of my acts from one day to the other are based upon the same conviction that should anything interrupt what I am now doing and bring my present life to a close, either suddenly or otherwise, I am prepared and ready for the Great Change and look forward to the interesting Experience of being spiritually prepared for a new birth. This knowledge guides me in outlining the amount of work I want to accomplish in this incarnation, and it helps me in planning my work for the future, for I know that many of the seeds that I carefully sow at the present time will grow and be ready for me to harvest at some distant time. I may not know in the next incarnation that I was the one who planted

the present seeds; on the other hand, I may know it, but at least I will then live to enjoy some of the benefits of it and this is the principle motive in guiding me in what I shall do today and tomorrow. It also removes from my consciousness all fear of sudden transition or all fear of the future. It enables me to center my thoughts joyously on what I am doing today. I have learned a very considerable amount relating to my previous incarnation, and if in the next one I learn as much about the present one, I shall be happy.

But this is not the case with all of our members at the present time, although the number of members who are attaining this same degree of confidence and trust in the universal law of rebirth is rapidly increasing. Not only is this true among our members but throughout the world. It has been a pleasure to note that in the past ten years more has been heard about reincarnation and rebirth than ever in the history of cultural and ethical progress. More eminent characters and profound thinkers have freely admitted their perfect understanding of reincarnation and more are becoming converted to this sane and rational principle of all life.

One of the questions constantly put forward by those who are doubtful about the doctrine of reincarnation is whether this person or that person of wide renown is a believer in reincarnation or not. Of course, we are apt to lose patience with such persons, for it is absolutely foolish for one person to base his faith and confidence in a principle upon the acceptance of it by someone else. That has been the great trouble with all of our religious doctrines. We have been told that there is no reason to doubt certain of these religious principles because the world's greatest thinkers have believed in them. That is no criterion of the truth of a principle. The world's greatest thinkers at one time believed that the earth was flat, but it certainly did not affect the curvation of the earth. However, there are those who are tempted to believe something that is being given the indorsement or approval of eminent minds or characters. This temptation leads these persons into a careful analysis of a subject which they would otherwise ignore. Through such invitation more converts are made and this is the only good that can come from the mentioning of names of persons who are prominent in world affairs and who accept the doctrine of reincarnation.

While speaking on this point it occurs to my mind that the passing of Sir Arthur Conan Doyle the other day brings his character before us in our present thought, and it is interesting to know that in his last interview for publication granted

to Mr. George Vierech, the eminent journalist, Mr. Doyle expressed himself upon the subject of reincarnation. This is interesting, because Sir Arthur is generally considered as a leading light in the belief of the fundamental principles of spiritualism, and most spiritualists who accept the fundamental principles of that religion do not accept the doctrines of reincarnation solely because spiritualism, as a philosophy, built a speculative structure based upon the assumption that once the soul left the physical body here on earth it passed to a spirit world, where it remained self-conscious and conscious of all other souls throughout the rest of eternity, and never left the spirit world to reincarnate again. Hundreds of leading lights in the spiritualist movement have come to find that such an assumption was false and that after a certain number of years it seemed to be impossible to make any contact with the soul of a departed person in the spiritual realm. However that may be, we are not going to enter into a discussion of reincarnation versus spiritualism, but consider for a few minutes Sir Arthur's definite statement. He was asked whether he believed as does Henry Ford in the doctrine of reincarnation and whether he expected to be born again and carry on some great work as Henry Ford expects to do. Sir Arthur's answer as recorded by Mr. Vierech in his published reports, was as follows: "I believe that the soul is born and reborn many times. I am not sure that it ever dons again the human form after it has discarded that garment, but my thoughts incline that way."

We see by this statement that Sir Arthur has become convinced through some experience that the human soul is reborn again, or that, in other words, it continues to live or exist consciously and passes through a reincarnation or rebirth in which it takes on a new character or personality. He is not sure, however, from his experiences, that such rebirth occurs on earth in human form, although his experiences incline him to believe that it is so. From other reported statements from Sir Arthur it appears that he has been engaged in testing the principles of reincarnation and that his sudden transition occurred before he had completed his experiments and became fully convinced that the rebirths he discovered were actually in human form, although indications point that that was so. The important fact is that this man with a very keen analytical mind discovered the truthfulness of the doctrines of rebirth. On the other hand it is interesting to note that in the January 7, 1929, issue of the Liberty Magazine there was published an interview with another famous British man, George Bernard Shaw. This interview was written by

Mr. Hayden Church, another well-known journalist. In it Mr. Hayden said that "Shaw believes in survival after death, is clear. Stated more accurately, he believes that we die to be born again and born better (to be re-manufactured as he puts it in one of his prefaces) and so again and yet again."

Thus we find two eminent men who may be quoted along with Henry Ford and a score of others whose names we have mentioned in the past.

One of the other questions often asked by those who doubt the possibility of the reincarnation doctrine is this: "Why is it, if reincarnation is true, and we have lived in a previous life here on earth, that we do not remember anything of the past?" Such persons argue that they can recall things from their past days here on earth in the present incarnation and wonder why they do not recall incidents of previous life in the same manner. We can answer this question by asking another; namely, "How much of your early childhood do you remember?" The average adult of thirty years of age has a few faint recollections of a few outstanding events in his life during his fifth or seventh or ninth year, or perhaps of the years between five and eight. Usually they are very vague and constitute a single incident in each recollection, such incidents being widely separated from each other and consisting of no more than five or six in number throughout the three or four years of childhood after the fourth or fifth year. It is even difficult for the average adult to remember things that occurred twenty years ago. We have to be reminded of some incident or through the association of ideas have some dreamy incident of the past brought into our present consciousness. We find that recollection and memory of events decreases in vividness and definiteness as we go backward over the years of our life. We remember things more clearly of ten years ago than we do of things that occurred twenty years ago. If most of us find our memory becoming very indefinite and our recollections very vague around our sixth or fifth year of life, imagine trying to recall incidents that occurred in our life sixty, seventy, or eighty years previous? In other words, if recollection fades out as we go backward toward our youth we should not be surprised to find a complete absence if we go back not twenty but seventy or eighty, or one hundred years. But it is untrue to say that no one can recall anything of a previous incarnation. This reminds us of the little boy at the fair grounds who left his seat beside his parents and wandered around back of the scenes for a while and then came back and told his folks that there was a man back of the tent selling pop corn and he wanted

one of the balls. When the parents said that he should wait until the show was over, he exclaimed, "Why, everybody is out there getting pop corn and all the children have got one!" He was not speaking for himself, but speaking for even the hundreds of other children who were sitting in their seats without any pop corn. The person who says that no one recalls anything from the past is only speaking for himself and has no right to assume or disregard the fact that anyone else has had any definite experience than he has had. We have thousands of attestants from persons who had never given reincarnation a thought in the past, but who suddenly had an experience in which they recalled quite clearly some incident which could never have occurred in the present incarnation, and the remarkable thing about it is that a great many of these recollections are susceptible of verification, for usually they are connected with some very important historical event or other event in the past that has not been completely obliterated from history or from tangible manifestation. Furthermore, we know that through the experiments contained in our work and based upon our other Rosicrucian teachings it is possible to so awaken the sleeping memories of the past as to bring into present-day realization many things that would occur in a previous incarnation, and we know that there are other ways of proving some incidents of the past in the lives of each one of us.

But memory is a tricky faculty of the human consciousness at best. Some of you assembled here were with us on our first trip to Egypt and Palestine and I have heard you say many times in occasional conversation to others that many parts of that remarkable trip we took now seem like dreams. I have heard you say what I have said, that there are some incidents which occurred in that trip which come back to our recollection now as though they were stories we read or pictures we saw in which we did not participate ourselves, but which we merely heard. It is difficult for some of you to actually make yourself believe that you really were in some of the places and participated in some of the incidents of that trip. It is only the fact that you know you were in Egypt that makes you accept these recollections as memories of real incidents that actually occurred. Now let us say that you were to be suddenly transmuted into your next incarnation and that by such a change your positive knowledge and proof that you were in Egypt a few years ago was completely eliminated. Let us say that through such a change of incarnation you lost your records of that trip, the photographs you took, the printed itinerary that you have saved as a souvenir, and had for-

gotten also the exact date that you took the trip, and who your associates were, and how you came to go. In other words, all that you would have in your consciousness would be hazy, astonishing incidents that occurred. Would you not then find yourself in a quandary and wonder whether the recollections of Egypt that came to your mind were from experiences in which you actually participated, or were from memories placed in your mind through reading or through pictures? You might safely say to yourself, under the circumstances, that such recollections did not prove that you had been to Egypt and, therefore, cast them aside as any form of evidence. So it is with many of our recollections today relating to experiences in previous incarnations. We can not find any proof within our own objective consciousness that we did participate in the things that are stored away in our memories and, therefore, we are apt to look upon them as images of the imagination instead of pictures of actuality. This is why so many strange experiences of the past are cast aside by those who do not know how to analyze a recollection and discover whether it is of a true experience or an imaginery one. Therefore, basing the possibility of reincarnation solely upon the functioning of our recollection or our memory is a very weak process instead of being a strong one, as such persons often argue. If I am to make the course of my early existence as being determined by my recollection then in my particular case I was born when I was five years of age, and I went to sleep or ceased to exist between my fifth and seventh year, during which time I had a few years of conscious experience, and then did not come back to earthly consciousness again until my eighth year. Even so, I have the argument upon the part of my parents to contend with, for they say that the one or two incidents which I speak of as having occurred in my fifth year are those which they often referred to and spoke about during my eighth and ninth year, and that instead of recalling from experience I am recalling them from pictures created in my mind by my parents' conversation and, therefore, I have no proof that I began this earthly life until my eighth year, and that everything else I recall previous to that time is merely a recollection of stories told about me later on in my youth and which were reviewed in my mind and associated in the year in which they occurred. No, we must depend upon our other methods of testing and proving the truthfulness of rebirth instead of depending upon memory or recollection exclusively.

Sleep

I suppose that most of you will smile when I tell you that my subject for today's study and

discussion is "sleep." I know that most of you have made comments about my ability to go to sleep any time, anywhere, and in any circumstances or conditions. It is quite a joke among many of you when you leave me alone for a few minutes during some of our evening experiments and find that a minute after you have spoken to me I am sound asleep and can sleep for four or five minutes, as I please, and do this while sitting up or standing on my feet or lying down. But there are some other peculiar things about sleep which I have found from actual experience, and I know that some of you have noticed this and have often wanted me to talk about it. I also know that you are constantly being questioned by our members in correspondence, or in your contact with them in regard to sleep and the lack of it. It is generally said that 75 per cent of all illnesses in life come as a result of constipation, and I would add to this that 75 per cent of the complaints made by persons in regard to the health or happiness in life is in regard to their inability to sleep properly. It seems that nowadays the average human being goes to bed tired enough to sleep but unable to quiet the nerves or to fall into unconsciousness and actually sleep with relaxation and restfulness. Undoubtedly the fast life we are living, with all the excitement around us and all of the rushing to make the day as long as possible, is responsible for tiring our nerves to such an extent that sleep seems impossible.

But, on the other hand, sleep is so essential and so important to health that everything possible should be done to have sufficient sleep. I have found that it is not the number of hours of sleep that count so much as the actual degree of sleep into which we enter and remain for a time.

Thomas Edison and many famous characters have found that a few hours of real deep sleep will give them more rest and recuperation than eight or ten hours of restless sleep.

Of course, I cannot tell you how to go to sleep. If I was to attempt to do that I would have to make it brief and say to you that when you go to sleep, go to sleep, and do not make believe about it. In other words, abandon yourself to sleep with as complete an attitude of abandonment as is possible. I know that when I want to take a two-minute or five-minute nap at noon time, at six o'clock, or during the evening, or when I am riding down-town in my car, I simply make up my mind that now I am going to sleep and without any "ifs" and "ands" about it I go to sleep, regardless of whether I have a pillow under my head or in what position I may be, as long as I am in safety. This is all that I can tell you about it. I am afraid that too many of those who can't go to sleep lie down with the belief

or conviction that they will have a bad time trying to get to sleep, or they start in by fretting and worrying over it, and never completely relax.

If I sit down in a chair to take a nap, I sit down like a load of lead and become so relaxed that I feel nothing, and sense nothing from the moment I sit down until I awaken. When I lie down on a couch or bed I allow myself to become completely relaxed to such an extent that I am immediately like a lifeless body, and by many tests I have proved that I can go sound to sleep in twelve seconds.

Now we will analyze this matter of sleep, and at the same time I will touch upon those peculiarities of my sleep, which many of you have noticed, but which I want to assure you is not a peculiarity with me, but is a general practice with everyone who has ever developed his objective and psychic faculties to work in harmony.

Sleep is a condition in which all or a majority of the objective faculties become inactive or are held in abeyance. Those faculties are seeing, hearing, feeling, tasting, and smelling. If any one of those five faculties is active you can not be sound asleep. If one of them is active you can only be four-fifths asleep. If two of them are active you can only be three-fifths asleep; and if three of them are active you can only be two-fifths asleep, which is hardly any degree of sleep at all. By merely closing your eyes when you lie down to go to sleep you only shut off one-fifth of the objective activities and that is not sufficient to give you a complete degree of sleep. Even by shutting out all sound by closing your windows and closing the doors is not enough to let you go into real sleep. One of the principal faculties that must become inactive in order to go to sleep is the sense of feeling. No matter how comfortable your bed or chair may be if you can still feel your body against the bed, or the bed against your body, or feel the chair touch your flesh, or feel yourself breathing, you can not go to sleep to a complete degree. It is this sense of feeling that keeps most persons awake, regardless of how much they close their eyes or how quiet the room may be. Nothing but complete relaxation and a closing up of the consciousness of feeling will start real sleep and help the other faculties to become inactive.

But it is possible to be four-fifths asleep and sleep with complete rest. This is not perfect sleep, of course, but it is a degree of sleep that allows most of the body to rest. Those of you who have sometimes accompanied me to a moving picture theatre late at night, when I have been very exhausted and tired from a long day and evening of work here at the office, have been surprised to see me sleep all through the moving picture performance without missing any of the

picture. This is due to the fact that I have found it possible to allow all of my faculties to go to sleep except my seeing, and with my eyes wide open I can watch the entire picture or performance and yet sleep soundly enough to have others notice by my breathing and a slight degree of snoring that I am sound asleep, or almost so. You have known that after two hours of this sort of rest I have been ready for work again and greatly refreshed. On the other hand, you have noticed on Sunday afternoon when we have had our periods of recreation and just general discussions at headquarters that we have turned on the radio to listen to some sacred concert and that I have been able to sit in a chair and go to sleep, except so far as my hearing is concerned, and while apparently sound asleep, for an hour, I have not missed one minute of the musical program. In such cases the will power is used to silence all of the faculties but one, either that of seeing or hearing, and while I feel nothing, taste nothing, smell nothing, and hear nothing, I can still see and yet sleep or I can still hear and yet sleep, just as I choose. Many times I have slept through one of the discussions here at Headquarters without missing anything that any of you argued or postulated about, and when you were all through with your statements and your discussions I have awakened from my sleep and made a summary of all that you have said and expressed my opinion. That is why I said that no doubt most of you would smile when I said that our discussion today would be on sleep because I know that most of you think that I am an expert at sleep.

However, through this same ability to go into such complete relaxation as to permit me to go to sleep rapidly and quickly, I have been able to carry on so many activities and give so many treatments to members and so much help to the hundreds of persons who make their appeals to me each week. It also makes possible immediate contact with our members at the Cathedral hours and during many other psychic experiments that often have to be done upon a moment's notice and call for complete relaxation and isolation from the objective activities. Furthermore, profound sleep of two or three hours a day has proved sufficient for me and others who find it necessary to give from eighteen to twenty hours' time to their work each day.

The subject of sleep is one that is so profound and fraught with so many laws and principles that it would require a book to treat the subject completely. But be sure and tell those who ask you about it that instead of trying to count sheep going over a fence or any other form of mental fatigue to produce sleep, that they should realize that any form of mental activity prevents relaxation, therefore, prevents sleep, and that the

quickest way to go to sleep is to sit down or lie down comfortably and immediately abandon the whole objective self to unconsciousness by locking up and closing tightly the physical faculties and senses, and forgetting the whole world for a few minutes by the use of the will power. It is not a matter of strong or weak wills, but a matter of using what will power everyone of us normally has. Go to bed to sleep, and go to sleep by closing up the objective consciousness like you close up your house at night and lock it against intrusion from the outside.

Past Incarnations

On this subject I speak with more relaxation and humor than seriousness. I sometimes become thoroughly disgusted with the conversations of persons who come here at various times to interview me regarding our work and who have no understanding of our organization or its teachings. Such persons often insist on what they call a very important and personal interview and I know that many of you have had the same thing to contend with here at Headquarters. Or perhaps you find it, as I do, occasionally in your correspondence.

Persons will reveal in such private conversations or correspondence the belief that they think they were a great queen or king in some past incarnation. If I had before me all of the freak men who have tried to tell me very confidentially that they were Napoleon in a past incarnation, I would have an army that would do well for a circus parade. And, if all the women who very reluctantly admitted that they had been Cleopatra in a past incarnation were assembled here in one great hall, the congregation would certainly look like the strangest characters of feminine form the world has ever seen. How refreshing it is to meet a clean-cut man or woman who says frankly that if they ever lived in the past in any incarnation they probably were a slave or a common person of common cast. Such persons feel that perhaps there is some honor and credit due them for having risen higher in life and attaining some greater station. But those who think they were Napoleon or Bismarck, or some eminent masculine character of the past, and those women who think they were any one of the famous or notorious women of the past do not seem to realize that if we have to believe their story we feel like saying, "How the mighty have fallen!"

As far as we are officially concerned the great interest we take in reincarnation is in the fact that we will have an opportunity to live again and be somebody better and greater than we are now, and we give little concern as to who or

what we were in the past. The greatest beauty and beneficence of reincarnation lies in its future possibilities to us and not in the closed books of the past. My future begins with today and whatever rock I may be standing on or whatever rung of the great ladder I may be standing upon today is only a result of the past and whether it is good or bad I must make the most of it and use it as a stepping stone for the future. Even if I discover that in the past I was greater than I am today, I would feel regret rather than great pride, and would immediately begin my life over and make the past serve to help me rise higher than I have ever been. But I can proceed to rise higher and make my future greater without knowing all about my past. The same is true of every one of you. And while I want to encourage in you the adoption of the doctrine of reincarnation as a guide in your life I want you to think of what possibilities it affords you in the future to undo the wrongs you have done, to undo what you are doing today, what you should not do and to build for the future. Begin a great mission and work in life regardless of your present age, by understanding that if it is good and helpful to others you will have not only this lifetime but many others in which to accomplish your aim and attain your goal. In this way you can make the doctrine of reincarnation of practical help and value to you rather than use it for idiotic speculation as to the mighty sway of your hand in the past.

If you want to prove that there is anything Napoleonic in you prove it by your mastership and your accomplishments in this life here and now and if any one of our sisters wants us to believe that there is any of the spirit of Cleopatra in her—and I don't think that this would be anything to boast about—let her become a super and better Cleopatra here and now, and improve upon all that Cleopatra did by avoiding her errors and spiritualizing the earthly power which she is supposed to have possessed. The man and woman that I am most interested in at the present time is the man or woman of humility who says to me, "I am what I am today, but I am going to be a true Napoleon, a true master, a true miracle worker in God's vineyard in the future." Such a person shows more power of will and more good sense and understanding of the great laws of will and more good sense and understanding of the great laws of nature than do all of these dethroned kings and queens of the past.

Soul Mates

In line with the above expressions I want to speak about the subject of soul mates, affinities, and similar nonsense. Whether there are such

things as soul mates and affinities or not is none of our official business, and we do not deal with these matters in our teachings and lectures. Therefore, this subject should never come up for discussion in any of our branches.

There are a few things which appear to us as absolutely ridiculous and over-indulged in by so many philosophical organizations in America today. These subjects are soul mates, affinities, and past incarnations. It is peculiar how many men and women who meet casually and are attracted toward one another will believe that they "Must have known each other in a past incarnation." To use the vernacular, I would say that this has become a stock phrase and a line of talk that should be pretty well worn out by this time. It is unquestionably true that many of us are attracted to each other by some strange and natural attunement. But I would call attention to the fact that this attraction can exist between men *or* women as well as between men *and* women. I have often found business men and business associates in the past to whom I was greatly attracted by their sterling character and by their high ideals and by certain elements of their thinking and living which harmonized with my inner nature. I have known of some women who were attracted to each other in the same way and there is no reason for us to think that men and women could not be attracted toward each other in the same way. But it is a peculiar thing that so many women will believe, and so many men claim, that such attraction is due to having known each other in a past incarnation and that they are soul mates or affinities. In 999 cases out of 1000 such an argument is pure bunkum, and in the one case out of the thousand it may or may not be true to any important degree. And whether it is true or not makes no difference.

Even granting that two of you may have known each other in the past there is no reason for you to think that such a former acquaintance immediately releases you of all of the moral, ethical, and legal obligations and duties. The mere fact that you may have known someone in the past does not warrant you in violating all of the social forms of the day and plunging yourself into what is generally conceded to be an unwise relationship. You are what you are today and not what you were a hundred or a thousand years ago. If you are free to choose someone as a life's companion and you find someone whom you believe you have known for a great length of time, and you find also complete harmony and natural attunement with them, you are at liberty to speak of this matter, provided the other person is also at liberty to choose you as a companion, and your marriage in a legal and Cosmic sense will be considered proper. But to find such

a companion when you are not free to marry, or to use it as an excuse to express what may be only a mortal, earthly, physical attraction, is not only wrong but absolutely silly, and is something to be condemned in our Organization if it is brought or discussed before our members in any group or branch of our work.

We hope, therefore, that the masters and officers of every one of our branches will see that this subject is eliminated. We believe profoundly and enthusiastically in the integrity of the home and in all the duties, obligations, and sacredness of marriage principles, and the ethical and moral, as well as the legal rulings, regarding these matters. We are all children in one brotherhood, under the fatherhood of God and in the Divine sense we are all kin, but such a relationship in no way warrants any other intimate relationship between our members and any violation of this high standard is not only a violation of our principles, but will bring immediate suspension from our membership. Nothing has occurred in the past history of our Organization, nor in the present, that warrants me in speaking of this subject, and I am bringing it before you only as a periodical warning because of the frequency with which this subject enters into the activities, teachings, and practices of organizations that have not taken the same precautions to guard against it. Please promulgate these ideas and warnings among all of your members in all of your activities, and let us keep our Organization above these sordid things.

Sex Teachings

This morning I want to speak to everyone in this special class of advanced workers regarding a very serious matter. I hope that each one of you will understand me rightly and not misjudge my motive in speaking on the subject I have selected. I am familiar enough with the tendencies of human nature and with the psychology of human action and thinking to know that whenever we find a person who is constantly expressing condemnation of a thing to know at once that that person is suffering inwardly from a fear of the thing he condemns. On the other hand, there are times when this fear is not a personal matter but rather an impersonal one, and I am willing to admit that the subject on which I am going to speak now is one regarding which I do have much concern. I feel that not only is it a serious matter in connection with any organization but it is serious in its affect upon millions of people in America today. I refer to the wide-spread tendency to indulge in frank and intimate discussion of sex principles and sex teachings.

There was a time, undoubtedly, when not enough was said regarding the hygiene of sex to the youths of our schools and, particularly, by the parents of such youths. But the pendulum has swung around too far in the opposite direction these days to be wholesome. From the literature I have seen and comments made to me in our correspondence, we can not help but realize that most of the sex discussions carried on in various organizations, booklets, magazines, and pamphlets, do not have back of them the motive of wholesomeness and pure, clean living. Most of these things are subtle pieces of propaganda for vile purposes. However, it is not my purpose to discuss what other organizations are doing, or what our Government is doing, in allowing so much of this kind of literature to get into circulation. Perhaps I should say that the Government is failing to do what it should do in permitting this sort of thing to grow as it has grown. What I want to speak to you about today pertains to our Organization exclusively.

In the first place, each one of you knows that nowhere in our lectures, lessons, pamphlets, books, or discussions, do we deal with sex matters, even in the hygienic sense, let alone the physiological sense, whereas we may be justified in taking up the hygiene of sex in connection with our other lectures on proper living, presented in conjunction with the laws and principles of dieting, exercise, sleep, sanitation, etc.; nevertheless, we have totally and wholly ignored the subject of sex in all of its phases. This is not a unique position that I have taken or that the AMORC of North America in connection with the Rosicrucian work has taken. I was happy to find early in my contact with the Rosicrucian Order that none of its ancient manuscripts or lectures or lessons dealt with the subject in any other way than occasionally, and I am happy to say that, after twenty-five years or more contact with the most spiritually-minded thinkers along the spiritual and philosophical lines, I have never found one of the masters or teachers who had any profound interest in sex subjects and certainly none of them cared to discuss such matters at any time. Early in the history of our work we did not have to combat the tendency toward this sort of propaganda throughout America, but today it is something that must be carefully guarded against, for there is an insidious sort of propaganda going on which tempts otherwise cultured and refined men and women to indulge in broad and frank statements regarding matters that should not be discussed in gatherings or even in small groups.

One of the very subtle arguments used by these propagandists is that the greatest of all living, vital, spiritual forces in human nature is the sex

force. Their argument is that the ultimate end of all spiritual development is the development of this force and that the highest expression of the most Divine force is through the mundane development of this force. All such talk is not only tommy-rot but absolutely absurd, false, and purposely misleading. The sex force is not even the greatest creative force in the universe, and from any viewpoint it is less than secondary. It is purely of the physical, chemical, and of the lowest rate of vibrations. The truth of the matter is that the more spiritually enlightened and Cosmically attuned a person becomes, the less thought is given to sex subjects and the less development there is of any sex power. It is impossible for any man or woman to have his or her thoughts constantly directed toward sex subjects and at the same time maintain or develop a high degree of pureness of thought in a spiritual or mystical sense. The creative force of the Divine nature in man which vibrates at a far higher rate than the sex force can not properly function in man if he is constantly lowering his physical aura to an attunement with sex forces. It is impossible to make contact with the Cosmic and lift one's psychic body or aura up to the highest attunement with the God consciousness and the Christ principles if one is earth-bound by sex desires and sex considerations. Likewise, it is impossible to mentally conceive of the more beautiful and important things of life and psychically create them into living actualities if the creative force of a Divine nature in man is enslaved by being chained to the low rates of sex forces. There is nothing in this argument to warrant the doctrine and practice of celibacy, and the Rosicrucian teachings do not encourage men or women to live unnaturally in any of the human practices or principles, for the most perfect method of living is to live normally and in accordance with all of the natural laws. If, however, the spiritually-minded person wishes to lean to a greater degree in one direction or the other from the normal it is far better to lean toward celibacy and restraint of the many natural functions than to over indulge in them and allow the mind to be filled with earth-bound and enslaving principles.

Therefore, I repeat again, as I find it necessary to do about once a year in our private communications to all branches or teachers and instructors of our work, that they must take care in all discussions of psychological and philosophical matters in our groups or branches that nothing of a sex nature enters into the work by sign or symbol, or the least spoken word. Anything that is to be said on this subject will be said by us officially in our magazine, or in our special

Forum channel such as this class and the magazine which carries these class messages.

In this way we will continue to officially decry the importance or value of any sex discussions and prohibit the entrance of this subject into any of our work. Any member, officer, or associate of our organization in any lodge or branch of our work anywhere who insists upon trying to bring this sex subject into any discussion, or before the members for any form of consideration, will be immediately suspended from membership, for we do not have to have such a mind in our midst, and officially we would rather have such members keep entirely away from our organization. For over twenty years we have maintained this stand and we mean to continue maintaining it. And we hope that the masters and directors of every branch and lodge will see to it that no book is placed in their libraries, or laid on the tables, and that no pamphlet is circulated among members dealing with sex subjects. Any person attempting to bring such literature in our reading rooms should be immediately dismissed from membership. I am more positive about this matter than it appears on the surface, not because anything has occurred in our Organization to urge me to speak in this manner, but because outside of our Organization it is becoming too prolific and too many good people and too many otherwise good organizations have gone to sorrow and grief and into endless amount of regret and suffering through leniency in this regard. We have guaranteed to all of our inquirers and those seeking for our instruction that everything in our teachings and our practices is wholesome and clean, and that man and wife with son and daughter may study our teachings, or take part in our discussions anywhere, without the least blush or regret, and I maintain that it shall always be this way as long as I uphold the good name and reputation of this Organization.

M. A. M.

In connection with the foregoing, our attention is often called to the fact that Christian Science doctrines teach the danger of Malicious Animal Magnetism. It is claimed by these doctrines that destructive thoughts or evil thoughts on the part of one person can affect another close at hand or at a distance. Mrs. Eddy herself expounded frequently upon this subject and introduced this subject into her teachings early in her life and all through her life she held steadfastly to the fear of Malicious Animal Magnetism, as she called it, or black magic, as it is called by some today. So common is that subject among Christian Scientists that it is referred to by the initials M. A. M. Members everywhere are con-

stantly on guard against the influence of M. A. M., and it is frequent for us to have Christian Science students and others speak confidentially to us on conditions in their own lives or in the lives of others which they feel sure is the result of M. A. M.

This is the one complete, inconsistent doctrine to be found in Christian Science teachings. With all of the other statements as to the goodness of God and the divinity of man, which makes him a creature of love, mercy, kindness, and goodness, this one belief in M. A. M. is wholly inconsistent. When we have explained to such persons that it is inconsistent with the Cosmic principles for evil thoughts to be carried by the Cosmic vibrations from the evil mind of one person to the mind of an innocent person, they have seen at once that the only danger connected with M. A. M. is the belief in it and the danger from giving such a belief any place in our conscious thinking.

Psychic Centers

Let us take up now the subject of psychic centers again. Some time ago we had a very interesting discussion regarding psychic centers, and it was agreed that we would come back to this subject with more detail and with more preparation. This is one subject that so many of the writers on occult and metaphysical subjects talk about and give very little definite information. You know, of course, how thoroughly the Rosicrucians deal with these centers in the work of the Masters and in the care of the problems of our thousands of members. Think of the times that each of you assembled here in this special class take time away from your correspondence and work of advising members and go up into our Egyptian temple upstairs to sit in the silence and send treatments and help to those who are at different localities sometimes very distant from this city. You know that the moment you make your contact with the Cosmic, and through the Cosmic contact the person you are helping, that your first duty is to attune yourself with one or more of the psychic centers of those who need mental or physical help. It is a difficult thing for us to make clear to our members just where these centers are located and how they function, but we shall do our utmost to make this matter plain so that there is no misunderstanding about them. In fact, there is so much misunderstanding, due to the erroneous and fantastic stories told about these centers, by public lecturers and authors of hurriedly written mystical books that I wonder sometimes whether the casual student of these subjects knows what is meant by psychic centers. Most of them immediately think of the

solar plexus, because that is the one most often referred to by uninformed lecturers and teachers on public platforms, but you and I know that the solar plexus is not one of the real psychic centers at all. There are really seven of these psychic centers that are of any importance and the solar plexus is not included in this number in any of our considerations. I know that if we try to tell this to the average new member of our organization he will either be astonished or skeptical, so we must make such broad statements as these carefully and with proper consideration for the advancement of the student in the general teachings. For the sake of refreshing your minds and taking up a review of the functionings of these psychic centers in this private class of ours let us go over the list for a few minutes and emphasize the functions of each one of them.

First of all, let us begin with the thyroid, located in the neck where the symbolical Adam's apple is supposed to be located. In some persons this is very prominent, not because the thyroid gland itself is large, but because the parts surrounding it or the associated glands connected with it, have become slightly enlarged and are very hard in physical substance. The thyroid gland itself affects many of the physical and mental habits of the individual. It seems to have its greatest effect upon the mental actions and reactions and, therefore, affects the physical reactions of the many muscles and organs in the body that have any definite functioning. When there is anything wrong with this thyroid gland it seems to slow down the mental reactions and, in fact, produces a form of mental dullness or sluggishness that is similar to either idiocy or mental perversion. Thus, criminals who do not seem to have a quick and complete mental reaction or realization of their actions are often found to be abnormal in the thyroid gland; whereas those who are keen and quick in their mental reaction have a normal thyroid gland. Psychically, the thyroid gland acts as a sort of speed control for the interchange of objective and subjective impressions. It is not the place where these impressions actually exchange places from the objective to subjective, or vice versa, but the rapidity with which the change takes place that is controlled by this gland.

The pineal gland located in the center of the head just above the level of the top of the ears is the important organ for the transfer of impressions from the subjective to the psychic and is really the transformer that connects and transfers the intelligence from the psychic consciousness to the objective consciousness. When this gland is highly developed or developed above the average in childhood we have what is known as a precocious child, but really a child who easily remembers and brings into his present objective

consciousness many of the impressions he gained in his previous incarnation. Therefore, such a child may at an early age show a highly developed faculty or ability for languages, mathematics, or the sciences. An under-development of it produces a child of dull intellect and causes the memory to be poor, the reactions to be faulty, and the intellect to be slow and sluggish. When of just the average size it requires some development in order to aid in the proper psychic functioning of the spiritual nature of man, and you will recall that in many of our lectures and lessons you have special exercises or suggestions for the quickening, awakening, and development of this pineal gland.

The next gland of importance as a psychic center is that known as the pituitary. It is located just underneath the brain in the center of the head on about a level with the center of the ears or slightly above that. This little organ has to do with the physical development of the body more than anything else but its psychic importance lies in the fact that it maintains a harmonious relationship between the psychic forces of the body and the spiritual forces in their reaction upon one another to produce regeneration of worn-out tissues and cells and the maintenance of what we call harmonium in the body. The proper functioning of this organ will greatly aid in the immediate cure of diseases and the destruction of foreign germs or inharmonious elements that get into the body. It is this gland, as you know, that we use or concentrate upon when wishing to arouse or quicken the curative and re-creative processes in the body of a person who is ill or who is just beginning to recover from an operation or serious physical ailment. The over-development of this organ, or a condition of the organ which permits it to over-function, causes the body to grow too rapidly and produces very large persons of a gigantic stature or above the average, while, on the other hand, the subnormal functioning of this part of the body produces dwarfs or a deficiency in size.

Just back of the thyroid gland in the neck are the united parathyroids, which function as a regulator of the flow of vibrations between the sympathetic and the spinal nervous systems. When we are giving treatments by contact to persons in accordance with the Rosicrucian teachings of the Sixth Grade, we are causing the vibrations to function first through the sympathetic system, then through these parathyroids, and then through the spinal nervous system, where the physical results are produced. These parathyroids ease pain and tend to equalize the distribution of the psychic and physical vibrations of the human body so as to establish a harmonic condition between them. Here is where the first stages of Cosmic attune-

ment begin, for through the functioning of the parathyroids the aura of the physical body is adjusted in its rates of vibrations to be harmonious with the Cosmic rates of vibrations. This combined center is one which also has to be quickened, and quickened through the psychic experiments given to our members in various grades.

May I be permitted again to call your attention to the fact which we discussed some time ago when we were dealing with these psychic centers in our first new analysis of them? I stated then that many of the seemingly simple, inconsequential breathing and concentration exercises given to our members in the lectures and lessons of the earliest grades have a very clear effect upon these parathyroid centers. We do not explain this to the student, of course. That is why so many of our students are unconsciously developing some of these psychic centers throughout the early grades without knowing just what is taking place. You know that we have very good reasons for not attempting to explain about these psychic centers in the early grades, and we have good reason for wishing to keep secret all of this knowledge until we are sure that the members are ready to understand it and will keep it confidential. We do not want to have the knowledge misused by those that would get a slight understanding of it and rush into print in some books or private courses of study and attempt to reteach it to others without knowing it well themselves.

On the other hand, so many of our new members wonder why they are asked to do certain things in the way of breathing, pronouncing vowel sounds in the form of salutations, or do other things which do not seem to have any important bearing upon the lessons they are studying. They do not seem to realize the facts which we have told them in a veiled way at the beginning of their studies; namely, that while they are intellectually and mentally comprehending and studying certain laws we are also slowly and gradually developing a psychic self within so that when the time comes they can thoroughly understand the development of these psychic centers enough to be able to demonstrate some of the laws or principles. This inner development proceeds unconsciously, so far as they have any knowledge of it, and we know that it is one of the most important parts of our work. It is something that is not being done by the other occult or mystic schools and, of course, can not be done through the reading of books or the taking of short courses of study that are read and comprehended in a few weeks. It takes a certain number of months or sometimes a year or two for some of these psychic centers to reach the proper stage of de-

velopment and quickened action. Until this occurs the student can not begin to use much of the higher knowledge which is contained in the higher lectures. For this reason our work and teachings are graded so that while the student seems to be studying only the fundamental principles and getting ready for the higher work he is actually beginning the most important part of the whole system; namely, that of developing his psychic centers. Again I say, you realize how difficult it is to make this matter plain to our students without having them feel that we should delve deeply into the matters of these psychic centers in the beginning of the lectures and thereby cause them to ask a lot of unnecessary questions and perhaps speculate wrongly upon the real functioning of these centers.

The next important psychic center is that which is called the thymus gland. This gland has its important functioning during the childhood period of life, for it is the center which first attracts the silver cord of the soul and brought to the body the soul which was hovering around the mother just prior to the birth of the infant body. After the soul has entered the body and the silver cord is within the little body this thymus gland gradually diminishes in size and the silver cord becomes contacted with all of the psychic centers especially as they are developed. Through this cord there is always a connection between the body and the soul, or the body and the psychic self, and in projection work in any condition, mental or physical, where the psychic self leaves the body temporarily as, for instance, in sleeping, projection, or when the body is under the influence of ether, gas, or drugs, the silver cord holds the soul from permanently escaping and brings the soul back into the body again to restore consciousness. At the ultimate transition of the soul the silver cord is not severed for some little time. I am not going to go more deeply into this point right now but will take it up at another one of our private sessions.

The next one of the centers is that known as the pancreas. Here is the heart and seat of the product Insulin, which is so necessary in the physical body. The functions of this gland are usually very abnormal in the persons who have left undeveloped their spiritual and psychic selves and until this is corrected and activities started here there can be no perfect blending of the psychic, spiritual, and physical powers of the whole body and being of man.

The seventh or last of these centers is that known as the suprarenal. Here is the important center of our emotions and very often the activities of this center are mistaken for the solar plexus functionings. The suprarenal is located just back of the pancreas center and both of them are in

the center of the torso just above a line drawn back from the navel. Here our emotions, our concentrated thoughts, and the Cosmic urges affect our sympathetic nervous system and are transmitted into mental or physical effects and increase in dynamic power to make themselves manifest strongly to us. This center becomes highly developed as soon as the other centers begin their development, and this is why the truly developed mystic becomes keenly sensitive of all the sorrows and sadness of the world as well as the joys. You know it is a notable fact in history that not only Jesus but all of the Great Masters were known to weep freely and to smile freely. It is because the emotional center acts and reacts freely and fully and gives the spiritual and physical self all of the emotional sensations necessary to enjoy life to its fullest extent. This is the center that enables our members to feel and sense the treatments we give them or to sense the joy and happiness, or contentment and peace, when they make contacts with the Cathedral of the Soul, because such contacts work first through some of the psychic centers and then have their physical and mental reactions enlarged by this emotional center. When this center is underdeveloped or allowed to be inactive we have a person who is cold, unsympathetic, indifferent, and usually, therefore, mentally and physically below normal. Such a state allows such persons to be not only out of tune with the universe but often cruel in their nature and capable of cruel crimes and most unsympathetic, unhuman actions. When this center is unusually developed through some peculiar over-functioning of its activities a person becomes highly sensitive to all kinds of impressions, but it is seldom that this center becomes overly developed after the age of puberty. In nearly all cases where this center is overly developed in an adult it has been found to have been overly developed at birth through some high emotionally stressed condition on the part of the mother prior to the birth of the child.

Thus we have reviewed the seven important centers and we realize again how necessary they are in the proper functioning of the complete and perfect man.

Germes

Let us give a few moments' consideration to one of the most serious beliefs existing among the most advanced branches of civilization today. As civilization advances it has become more specific and detailed in its education and more microscopical in its examination of what it considers the essential principles of health, happiness, and prosperity. This sort of thing may go entirely too far to be helpful. In the case of disease and

health we have become so specialized in our study, in our knowledge of the subject, that we no longer look upon the broad general principles of life but get our noses and eyes down close to a magnifying glass and look at every little inconsequential thing in an exaggerated way.

Our study of germs is typical of what I mean. Hundreds of years ago men and women gave very little thought to the existence of germs and a large portion of the world today knows nothing about them. Today, we in the Western world are not satisfied in taking the berries from the bush and washing them casually with fresh water before putting them on the table to eat, but we must scald them and then examine them with a magnifying glass to be sure that there is not a little germ of some kind hidden somewhere on a part of the berry.

The things that seem to be uppermost in the minds of a great many persons is that some little bug will get them. In getting down so close to our examination of the microscopical creatures of life we are overlooking the broader and more general principles of life which are far more important.

If we had the proper broad viewpoint of health and disease, we would realize that it is almost impossible for us to breathe any air or eat any food that may not be contaminated to some slight degree with these so-called germs. We should realize, however, that Nature has already provided for this varied condition and if we keep our bodies healthy in a broad sense and in a general way we need not worry about the existence of many microscopical germs. Both the nose and the mouth are equipped to filter the air and prevent too many germs from reaching the lungs. The mouth and throat and digestive system are provided with means which filter and take care of any germs that may be in the food we eat, or the water we drink, and the body under normal conditions is thoroughly capable of taking care of the millions of foreign cells that would be destructive if Nature had not provided a means for their destruction or isolation. Therefore, we see that if the average human being will look at the broad general principles of maintaining health by thinking properly, living normally, and keeping in attunement with the Cosmic, there will be no need to worry about the little bugs that can only be seen under a microscope.

And what about these little bugs? Are they as serious as we are led to believe? I give them very little thought except when I have some special ones under a microscope in my laboratory work, watching them develop into other creatures. I do not care how many of them of a general nature get into my system, for I know I can keep well regardless of their intrusion. But are

most of these so-called germs or bacteria as destructive as are claimed? I have on my desk at the present time a pamphlet issued by a very eminent physician of Canada who laughs at germs in a highly scientific and acceptable manner. He has been all through the various schools of medicine and has been taught all that this science knows, and he has conducted many hundreds of experiments of his own independently of the statements made by others and has found many important discrepancies in their statements. He has taken the germs of diphtheria, tuberculosis, typhoid, pneumonia, and meningitis, among others, and found that when they were put in contact with masses of matter they did not develop and produce conditions as have been claimed. He tested the theory that violet rays would destroy the life found in bacteria and he found that these germs do not have any life in them after the violet rays passed through them, simply because they do not have any life in them before the violet rays touched them. He has challenged the medical world to prove its claim that most of these germs are destructive to healthy tissue. He points out very convincingly that the theory of germs is, after all, only a theory invented by a German scientist to explain some observation which he thought he had discovered during his experiments. We know that it has become a common practice for scientists to immediately proceed to seek for some specific germ whenever there is some unusual epidemic or disease, on the basis that all disease must be produced by germs and that all disease gives off germs or bacteria which will reproduce the same disease. That is purely a speculative theory not substantiated by high scientific experiments. Years of labor are being spent in seeking for the specific germ which some persons believe must exist in certain diseases and, although they have not found the germ, they are still seeking for it and some day they will probably isolate some little cell from some of the diseased tissue and give it a fanciful name and claim it to be the cause of the disease. Thus they are seeking the germ of cancer, and the germ of this and that disease most prevalent in the human race.

The truth of the matter is that if we are healthy in a normal sense we need not worry about these germs and we need not worry about the danger of germs during epidemics. During the flu epidemic it was maintained that certain germs were responsible for the prevalent condition. No one has found the flu germ or positively identified it, and it is very peculiar that thousands of persons were in the presence of those who were sneezing, coughing, and yet did not contract the so-called flu condition. Those who went about with cloths tied over their noses and mouths were endangering their health more than those who gave no

thought to germs and went about breathing good air in a normal manner. To have a piece of cloth over the nose and mouth gathering dust and being charged with the exhalations from the lungs, which were breathed back again into the lungs, was simply carrying a piece of unhygienic material in front of their faces which did more harm to their breathing and to their health than any possible good that could come from it. Just as many persons suffered from flu who wore such pieces of cloth across their faces as those who did not, and there were millions of persons who were in the presence of suspected spreaders of the germ who never contracted the disease at all; and we know, of course, that many thousands of persons suffered from the disease and even passed away from it who were not in contact with any other person who had it.

Certainly, ordinary precautions of a common sense nature should be taken against infection. If the finger or any part of the body is injured with the result that an open wound is left, the wound should be cleansed and covered so that no foreign matter might enter the wound and put nature to the trouble of getting rid of it in her usual manner, which may or may not be painful and uncomfortable. Contact with disruptive or destructive matter should be avoided in a normal, rational way, and every part of the body should be kept clean inwardly as well as outwardly. Again I wish to remind all of our members of the fact that constipation is the cause of more than seventy-five per cent of the physical illnesses and mental disturbances of the human body. When the bowels are constipated it not only permits of the accumulation of decaying matter, which in itself is far more detrimental to the health and quality of the blood than any germs that may be taken in from the external world, but this condition of the bowels lowers the vitality of the blood and robs the blood of its power and fighting ability to destroy such bacteria as may enter the body through food, drinking, or breathing. In practically every serious illness the first requisite recommended by the physician is a cleansing of the bowels. If this same attention was given to the bowels before such a condition arose there would be no disease. But the bowels should be washed and flushed, and internal bathing should be considered as important as external bathing. If it is important to keep the pores of the skin open it certainly is more important to keep the bowels open and clean. The taking of pills and pellets for such a purpose may be proper in an emergency, but the proper way to keep the bowels in good condition is to eat such foods, especially uncooked greens, as will assist Nature in this matter, and the eating of salads which will also assist. But, in addition to this, the drinking of plenty of

water each day will help to flush the system and provide an internal process of bathing and cleansing. Not less than two quarts of water should be consumed daily by the average person to keep the body properly cleansed inwardly and to provide the necessary moisture for the proper maintenance of health. By cleansing the mouth also as well as the teeth, by eating properly, sleeping properly, breathing properly, and thinking properly, there need be no worry about germs of any kind and you can let the little bugs go their way, however it may be, and know that as far as your physical body is concerned Nature has arranged to take care of such microscopic bacteria and maintain health under all conditions.

Insanity

Another one of the very frequent calls upon us for help is in connection with the unsoundness of mind, or some degree of insanity. Ever since the end of the war there has been an increasing degree of insanity or mental unsoundness in various parts of the world.

Take the situation here in America as an example. We find that each year since the great World War there has been an increasing number of cases of insanity among men and women. A very large proportion of these cases are men and women who were in the war. Shell shock, gas, and other emotional, physical, or mental conditions of war effects are responsible for these cases. It should be noted that in many cases a young man, or even a young woman who has acted as a nurse, and who came out of the war mentally and physically sound have broken down mentally two or three years, or sometimes six or seven years later, as a result of shell shock, or gas, which seemed to have only a little effect upon them while they were in the war region. In other words, such persons came back to America from the war in 1918 and up until a few years ago manifested no mental unsoundness to any degree, but recently began to show indications of a breaking down of the normal standard of the mind. In such cases the effect of shell shock, gas, or other conditions, or possibly some injury, required many years to bring about the ultimate result.

I think that in our Welfare records we have hundreds of such cases right now and I know that you have had thousands of letters relating to such cases pass through your hands in the past year.

On the other hand, our fast rate of living and our attempt to accomplish so much in so little time, with the lack of sleep, improper dieting, and long hours of activity, have likewise produced a great deal of unsoundness. These cases are ones which are very difficult to handle and they usu-

ally come to us because the science of medicine has been able to do very little for them.

In a great majority of the cases we have been able to accomplish marvelous things, and I know that all of you have keen interest in every one of the mentally unsound cases that have come before us. Now understand me correctly when I say that there are many of these cases which are beyond anything that we can do to help. In the first place, we can not secure the cooperation of the patient, or even members of their family. You know that in many instances the appeal comes from relatives or friends, and when we inform them that in order to do what we want to do we must have some cooperation on the part of the patient or near relatives we are informed at once that such cooperation cannot be secured. The usual insane person, even in mild cases, has some form of obsession or, in other words, some private belief and delusion to which he holds fast and which he will fight to hold in his arguments and contentions. In such cases it is difficult to do anything unless the person is willing to hold certain thoughts, or think of certain things at periods of the day when his mind would be otherwise filled with the delusions, and most certainly we should have the cooperation of the relatives, nurses, or doctors, who are around such patients. In many cases the patient with an unsound mind is surrounded by kind relatives or friends who pacify the patient by agreeing with his or her delusions in order that he may be kept quiet and thereby avoid the arguments or quarrels which follow disagreement. But this very toleration on the part of relatives or friends interferes with any change in the mind of the patient. In such cases it is almost impossible for us to accomplish any good through our metaphysical system.

On the other hand, in cases where the patient is surrounded by those who will cooperate with us, a great deal can be accomplished in a few weeks or months, and our records show many hundreds of cures made during the past year.

One word of warning is appropriate at this time. It seems to be a common practice among specialists to classify nearly every case of mental unsoundness as a case of paranoia. This classification means that the case is practically hopeless and incurable. In a great many instances we have found from the first investigation that this classification was wrong and that the patient was being wrongly diagnosed and subsequently wrongly treated. In the early stages of insanity the patient should be examined by more than one specialist and by a physician or specialist who does not know what previous diagnosis has been made. In this way different opinions of the true conditions may be obtained and the patients, relatives, or friends, may be saved from permitting the pa-

tient from being wrongly classified and wrongly treated. In the first place, the classification of paranoia is generally associated with another term, and the combination of terms means that the patient has inherited the present case of insanity through a syphilitic germ. This means that the very tissue of the brain is being eaten away by disease and, therefore, soundness of the brain and mind is impossible. Such a serious diagnosis is often made without any foundation in fact. The result of such a diagnosis is that the patient is immediately classified as incurable and nothing is done in the way of attempting a cure and everything that is done is done solely to keep the patient where he will be harmless and allowed to await the complete breakdown of his mind and health.

Whenever the diagnosis is given as *paranoia praecox* immediate steps should be taken to have these diagnoses verified by a number of specialists, and the patient should not be condemned to the treatment of an incurable but given every chance to show that the diagnosis is wrong, for this diagnosis is too often used when it is not correct and I trust that each one of you in handling the correspondence regarding insanity will watch for these sort of diagnoses and immediately advise the persons who have written to you to have other tests made and make sure of the condition. To take a patient who has broken down mentally from overwork, overworry, fright, sorrow, grief, physical strain, or extreme mental indulgence, all of which create only a temporary condition which can be cured, and then diagnose them as suffering from *dementia praecox* and put them in the incurable class without any help or any treatment to improve them, is not only a sad thing but a criminal thing to do. We are not attempting to criticize the specialist or the profession devoted to this sort of case. We realize only too well that any form of insanity is difficult to diagnose and classify, and we know also that a large majority of the cases are actually properly classified as *dementia praecox*; but just because it is such a difficult matter to make a proper diagnosis we should be more careful, and every opportunity should be given to the patient to be classified and, therefore, properly treated.

And it is wrong to take the opinion of only one physician or specialist in this regard. The average physician will hesitate to classify any unsound mind, for he realizes his inability to do justice to the case, and every honest specialist will insist that more than one expert examine the patient and present his conclusion. Therefore, beware of the single opinion on the part of one person which may or may not wrongly condemn an innocent victim to an unfortunate end.

Male and Female of the Species

A very interesting question has arisen in a number of our lodges recently in connection with the study of ontology and biology. It is to do with the origin of the male and female species. I can not take the time just now to go into an elaborate presentation of what the ancient Rosicrucian teachings taught in this regard, but it probably will be very interesting to most of our members to have a brief outline of the principal points pertaining to this subject.

The ancients had some rather original ideas in regard to the male and female species of the human bodies, and nothing that has been found by modern science contradicts what the ancients believed but rather casts some new light on these principles and tends to verify what the ancients must have discovered through many years of close study of animal life.

Perhaps many of our members have been puzzled by the two versions of the creation of man as they appear in the book of Genesis of the Holy Bible. In one of the versions it is stated that God created all things male and female including man and woman. In the second version we read that man was created of the male species only and that afterwards a separation was made of part of his body which became female. The two versions do not agree in this very important matter. At least they do not seem to agree until one realizes the possible truth presented in the ancient mystical teachings. These are to the effect that in the early form man was created as having both male and female nature. In other words, the original man was of a dual sex nature. The statement is further made that in the process of physical evolution God found it advisable to separate the two natures of man and make two human forms, the male and the female. Viewing the Biblical stories in this light, both of the versions in Genesis are correct, the only difference being that the authors of them differed slightly in the statement of the facts. Taking the mystical version as correct, we would naturally expect to find that both man and woman would have traces of the opposite sex in their nature. This is precisely what we do find and what modern science has discovered with more and more confirmation as it progresses through each step of its scientific studies.

There are many of the lower animals than man that are of a dual sex nature and, therefore, man would have been no exception in this regard. It is probably true that originally all animals were of the dual sex species or, in other words, of only one species in regard to sex. Why the evolutionary processes under God's direction called for a separation in the sex nature in some animals and

not in others is not within the scope of our present investigations.

Among the strange findings of modern science in this regard is the fact that some human beings have changed their sex by progressive changes of an evolutionary nature that have taken place since birth.

A number of such authenticated cases are on record and we have in our archives the authenticated case of a certain Anna Almirante, whose case was brought before the Bologna law courts. The court upon investigation and complete inquiry finally decided that it would have to grant the petition to change the name to that of a man because of the change in sex that had occurred. Almirante was born in Bologna in 1907 and as a girl was duly educated at the Collegio Feminele and, therefore, worked as a lady secretary in the employ of a Turin firm. About a year ago, however, changes in temperament, physique, facial expression, and general nature began to take place. These occurred so rapidly that very soon Anna had all the appearances of a man. Various scientists and physicians were called in to make a study of the case and, after watching the changes occur throughout a whole year from a perfect feminine nature to a perfect masculine nature in both physical, mental, and emotional features, they recommended that the name of Anna be changed to Aldo and that this person be given full citizenship as a male instead of a female, and the legal parish register was changed accordingly and Almirante is now enlisted in a military academy.

A similar case was reported by Dr. Oscar Riddle of the Carnegie Institution station for experimental evolution. Dr. Riddle now claims that sex is changeable under certain circumstances and conditions and quotes Dr. John Abel of the Johns Hopkins University in Baltimore. In a case investigated by him, a woman was found almost completely changed into a man in both facial and mental nature. All her secondary female characteristics vanished and those of the opposite sex appeared. In her case it was found that a tumor had been affecting those glands of the body which have to do with the characteristics of male and female nature. By some pressure or act upon these glands they were made to function abnormally and gradually bring about the unusual change. An operation removing the tumor corrected this cause and gradually the true nature of the woman returned.

These facts point out to us how important the glands are and some of their specific processes. Some of these glands are for physiological changes in the body, and others for psychological conditions, and still others for what we may call psychic, which are neither mental nor physiological.

The interesting point, however, is the fact that there are very great possibilities that the ancient findings and beliefs in this regard are correct and the original story of God creating man in His own image in every sense which made man neither male nor female but of both natures like unto God. That the evolutionary process and conditions brought about some changes and left man seventy-five per cent male and twenty-five per cent female, and woman seventy-five per cent female and twenty-five per cent male, both physiologically and psychologically, is shown by the fact that many other changes in man's physical body are recorded throughout the history of man's existence and his body today retains many silent witnesses to these changes. Metaphysically and psychically it would be true then that man is incomplete without the other half of his real nature and the same is true of woman, and it is this mutual attraction between the separate dual parts of their natures that is responsible for many of the fundamental institutions of civilization.

Black Magic

Now here is another subject that we have to deal with occasionally despite the fact that we have said so much about it and against it in our magazines and lessons. Continuously we are asked whether we do not agree that there is a dangerous power back of black magic, and you know that our official answer always is that the great danger and power to be found in black magic is exclusively in the fear of it.

I have a letter before me from Brother L. J. E. in New York State, who is our representative in one of the counties of that state. He says in this letter that he believes there are a great many persons who are being tempted to study certain subjects with the belief that they will find in them some black magic power to use over the minds of other persons. He refers particularly to recent advertisements in some magazines of a new course of study that claims to contain the secret methods whereby one person may influence another, and he says there are also courses offered in hypnotism which may not prove constructive if placed in the wrong hands. He says he does not think that it is wholly up to AMORC to bring an end to this sort of thing but he does think that we should again speak some warning about the increasing belief regarding black magic and the seeking for methods to unduly influence other minds. He goes on to call our attention to the fact that it was this very attitude on the part of so many thousands of brilliant minds in the days of the existence of the continent of Atlantis that finally brought destruction to that great race of people.

It is unquestionably true that a number of courses of instruction being advertised carry the idea in their headlines that the course of instruction will enable persons to influence and control the minds of others and make them become slaves to the wishes of the practitioner of the system. Despite the fact that the advertising is false, and that the system cannot teach such an art, and never even makes one person accomplished in such a destructive system, the fact also remains that thousands of weak-minded and foolish persons are tempted into spending from six to ten or twenty-five dollars for such a course, and they indulge in the foolish experiments contained in the courses and injure themselves and worry many other persons into sorrow and ill health.

You know that there is hardly a day passes that some stranger or someone who has just become acquainted with our organization writes to ask help from some mental or physical suffering that they believe has come upon them through the black magic of some other person. After examining these persons for a number of years you know that we have been able to divide these persons into two classes. First, those who are mentally unsound through disease, or very often through shell shock, gas, or other injury received during the war; or they are of the second class, which includes persons who are not mentally unsound but physically sick and who have false beliefs or misunderstandings regarding black magic. With the former class of persons it is difficult to do anything, since, with their mental unsoundness, it is hard to argue with them or get them to read anything of a constructive nature and to understand it well. These persons have to be treated metaphysically and restored to mental soundness first before we can reduce the mental obsessions which control every movement of their lives. With the physical class of persons, we can usually remove the idea by explaining to them through the principles taught in our work how it is impossible for destructive thoughts to be sent from one mind to another through the Cosmic medium. The Cosmic medium will not carry destructive thoughts. The only way in which thought waves can pass from one mind to another through any space, whether it is ten feet or ten miles, is by these waves passing through and being carried upon the Cosmic ether or Cosmic vibrations. Such Cosmic vibrations are constructive because they are Divine and, therefore, loving, considerate, merciful, and just. To claim that such Cosmic vibrations will carry a destructive wave or power to an innocent person and cause him to suffer is to deny the goodness and divinity of the Cosmic and destroy all of our knowledge and faith in the Cosmic. Evil or de-

structive thoughts of any kind held in the mind of persons, whether directed toward another or not, will not go any further than the person's own mind, and there they carry on their destructiveness and produce the only results that are produced by them. But there are those uninformed and unknowing persons who believe in black magic and who, when threatened with it or hear about it, worry over it and bring themselves into a state of fear and mental unsoundness to such a degree that they become sick physically and mentally, and then they are ready to believe that the threatened black magic has produced these results. In hundreds of cases where the obsessed person, or person suffering from the delusion of black magic, has told me, I have found that in practically every case they had been previously warned or threatened with some practice of black magic and they had such faith in the threat that they worried themselves and frightened themselves into the unsound condition that had come upon them.

The only way to fight black magic is through education and instruction. Let every one know who speaks of this subject that such a thing is impossible, and that if there is any magic that can be done by the human person it must be done by the Divine mind and the sending forth of constructive, healing, loving, creative vibrations. Point out to these persons that as long as they believe in the power of the black magic they will suffer from it, and as long as they hold the thought that any black magic power is upon them they will have this power affect them, not from the mind of anyone else, but from the fear in their own mind and from the belief that gives birth to this fear.

The Lost Atlantis

Perhaps the mysteries of the lost continent of Atlantis will never cease attracting the attention of students of philosophy, ancient history and mysteries. Much is said about the continent of Atlantis as though it were the only continent that disappeared in the evolution of the surface of this earth only because civilization had reached such a high state on that continent. A similar continent disappeared in the Pacific Ocean and no doubt many other continents now unknown to us have disappeared in the past.

Our own continent of North America presents many interesting facts regarding the marvelous changes that have been taking place in the earth's surface in the centuries that have passed. The soil and its productions on the Pacific Coast west of the mountain range plainly indicate that that part of North America that lies between the

mountain range and the shore of the Pacific is part of a very ancient continent and much older in existence as dry land above the sea than the part of the continent that lies just east of the mountain range. In other words, it is quite evident that east of the Pacific mountain range the continent was under water for many centuries and is much newer as dry land than the extreme western edge of the continent.

The lake at Salt Lake City is part of a remnant of an enormous inland sea that remained for many centuries after the central part of North America had risen above the surface of the ocean, for undoubtedly the central part of North America was under the surface of the ocean for many centuries. A study of the eastern coast line of North America as compared to the western coast line of Europe will show that there is plenty of evidence to believe that the continents of Europe and North America were closely united like two oddly cut pieces of blocks in a cut-out puzzle and that after breaking away from each other they gradually drifted apart and the Atlantic Ocean came between them. How long this occurred before the rise of the continent of Atlantis and its final sinking is impossible to determine. The gradual effects of the water washing the shores of these continents has, of course, changed the contour of them in various places, but there is no question about the similarity of contour. Likewise, the British Isles were at one time a part of the mainland, and we know that where the Gulf of Mexico now exists there was once a wonderful valley, the extreme edge of which was bounded by a high mountain range which gradually sank beneath the water and has left to us the present peninsula of Florida and the islands of Cuba, Porto Rico, and others. That wonderful valley was at one time peopled by those who left the continent of Atlantis and who went to Yucatan and that section of North America adjoining.

The continent of Atlantis was very mountainous, and for this reason it has been possible for scientists to discover its existence at the bottom of the ocean, and some of its mountain peaks still rise above the water, constituting the Azore Islands and others found south. It is interesting to note that recently General Charles Dawes has turned his attention toward the mysteries of ancient Atlantis, and this former vice-president of America has been a great student of the civilization that lived upon Atlantis and the descendants who became the ancient Mayans and inhabited Yucatan and Guatemala.

Even Charles Lindbergh, the wonderful young aviator, became interested in the mysterious temples of the Yucatan and directed the attention of

many thousands to the interesting discoveries that will be made there some day.

General Dawes, in cooperation with a few other scientists, has secured the assistance of Professor John Upson Clark of Yale University to make a search of the Vatican to seek further clues of the Mayan mysteries of the lost continent of Atlantis. Some important documents in this regard have already been found, and very likely we shall soon have positive confirmation from scientific channels regarding the ancient story told by the mystics regarding the great civilization of Atlantis, which came to a disastrous end through its own sins and evils.

Human Aura and Health

Today I want to take up the discussion of the point that attracted the attention of all of us when the first and opening session of the Convention was held here in the temple. I remember what each one of you said after that first session and after you had an opportunity to be with me and discuss your impressions. You were quite surprised at the magnetism displayed, or aura, in that assembly of hundreds of men and women of all races and nationalities and from all parts of the world. To me the impression was much like that which I received when many years ago I attended an international ball at the Metropolitan Opera House in New York, when the fleets of battleships from many countries of the world were gathered together in the Hudson River. The officers of the fleets and their wives attended the ball dressed in evening clothes and official military evening dress. When the hundreds of them were together on the floor of that great building in their brightly colored and gold-trimmed uniforms, with their wives' dresses of many colors, and with flags of many nations surrounding them as a background, it was the most colorful spectacle I had ever seen.

In our Convention assembly, when the lights were softened, the brilliant colors of the hundreds of auras vibrating with intense vitality and trembling with high pitched excitement impressed everyone.

It was easy for each of us to pick out those who were more highly developed than others and especially to select those who were not as perfectly well in a physical sense as they should be. Now most of those whose aura indicated that they were slightly below normal in health were really well, but their auras were below normal because of the change of food and water, due to their journey from distant places. I noticed that a great many showed an improvement in their auras before the Convention was over. While one is

traveling, eating foods of various sections of the country, and especially drinking water of various chemical compositions from different sections of the earth's soil, there is sure to be a continuous variation in the chemical composition of the blood with a resulting variation in the aura. Even in a journey across the United States, from the east coast to the west coast, the drinking water on the train and at hotels is sure to be different each day and sometimes different twice a day, and this cannot help but have some effect upon the blood and physical status. The more perfect the health when the journey is started the more noticeable must be the effects of this change of water in addition to slight changes in the chemical composition of green foods and the changes in climate. This explains why many persons find a disturbance in the functioning of their systems while journeying, even though such disturbances are mild and of no consequence. The affect on their aura, however, is considerable and it is this point that I wish to discuss with you.

The human aura is not only a good index to the vitality and health of the physical body but it is a real protection and a good influence for the body. Usually when we speak of the human aura we speak of that which is visible because of its intensity and its color, but we must not forget that the aura of the human body, even that of a child, exists far beyond the limits of color and vitality. The aura of the average person we meet on the street who has not attempted to increase it or develop it through any form of metaphysical study and exercise consists of a colorful haze extending from three to five inches around the outline of the body. In those who have developed the aura to a high degree the aura may extend in its color to a distance of ten or twelve inches from the body or even more. But the true aura, so far as its radiations are concerned, really extends from fifteen to twenty feet or more around the body of every fairly healthy person, regardless of any metaphysical or psychic development. Therefore, if we walk about in our daily lives we are moving about in the center of an auric circle that is twenty-five to thirty-five feet in diameter. This means that any very sensitive thing that comes within fifteen or twenty feet of our presence will feel our aura. The truth of the matter is, however, that the effect of this broad circle of radiations can be felt and often measured at distances to fifty or seventy-five feet from the human body, and there are those so-called magnetic persons whose magnetism affects others at a distance of several hundred feet.

We can understand this better if we suppose that two persons are in a room and each of these has a field of magnetism around him that extends fifteen feet around his body. This means

that when these persons are thirty feet apart their two fields of magnetism will come in contact with each other and the impression made upon these will be felt by the persons in the centers of these two fields. But even if the persons are separated by fifty or seventy-five feet of space there may still be an exchange of effect upon each of their magnetic fields, and in cases where the magnetism is very strong the radiations will reach out to a greater distance.

The moment a person becomes favorably impressed with another person who, for any reason, momentarily attunes himself with another person by finding that person agreeable, harmonious, pleasant, lovable, or enjoyable in any way, the aura of these persons tends to extend itself in the direction of each other and thereby reaches out over a larger space and the blending of them constitutes a form of magnetic attraction that is very distinct and noticeable.

I have seen some wonderfully magnetic persons on a stage delivering a lecture, or otherwise speaking to an audience, and have noted that because of the admiration and harmonious feeling toward the one on the platform the magnetic auras of the persons in the audience have gradually extended themselves to meet the extending magnetism of the speaker until the auras of the persons in the audience and the aura of the speaker were blended so harmoniously that each one in the audience thus attuned was in close rapport with the speaker and reacted easily and sympathetically with every emotion expressed by the speaker.

This was most noticeable, for instance, when I saw the late Madame Sarah Bernhardt step upon the stage of a large theater in New York at a theatrical benefit, for the purpose of saying a few words to the thousands of theatrical professionals who were assembled there. She was old and wrinkled and really feeble in a physical sense, but the love and admiration on the part of the thousands of admiring professionals assembled there brought an attunement which enabled her to sway them like a master magician. Part of the cause for her great success in her professional living was due to the fact that she was so well loved and drew toward her the aura of all who listened to her, and in this way she was able to not only act the great roles which she played but to mentally and psychically impress her audience with the thoughts in her mind until the audience reacted emotionally to the tune of her inner sensations. Many eminent orators and, of course, many well-known stage performers have this ability of appealing to the aura of the persons in the audience and establishing a magnetic contact that does more to enable them to bring about a reaction in the emotions of the audience than do the

actual words or physical expressions. Incidentally, I may say that this sort of thing is so completely lacking in the performances shown on the moving picture screen that many of those professionals who in the past have been very popular and very appealing to audiences seem to have become entirely unattractive and unsuccessful in their screen work. Many of these theatrical professionals are members of our organization, as you know, and only recently have many of them come to realize what it is that is lacking in their screen performances.

You know how many times a week some of these brothers and sisters call upon us for help in developing their magnetic auras and other magnetic effects in connection with tests that are being made of their voice or acting, and you know the problem we have to face in helping them.

What I wanted to speak mostly about, however, was the effect of this large aura that surrounds each person in regard to the health of each individual. It is not only true that the more harmonious one is attuned with the Cosmic the larger and stronger will be the aura, but it is also true that the larger and stronger the aura is the more it protects each individual from any vibrations that might be harmful or injurious to the physical body. In other words, the large aura that surrounds a healthy person acts as a neutralizing aura against any incoming vibrations of a destructive nature. I am not talking now of those vibrations from the mind of any evil person, for you know that the Cosmic ether will not carry such vibrations, but I am speaking of physical, mundane vibrations of a chemical, electrical, and magnetic nature. There are many such vibrations in the universe being radiated by climatic conditions, by decaying matter, and by other physical sources which often reach persons whose aura is weak or small and affect them temporarily or to a serious degree. When we are well and normal, with proper Cosmic attunement, and with the right thoughts held in our minds and the right attitude toward the universe, our aura acts as a protection against any kind of destructive force. That in itself is sufficient reason for any time or trouble we take in developing the psychic part of ourselves and extending our aura to the greatest strength possible, and there are many lessons and experiments in our lectures throughout the various grades that are for the purpose of developing the aura.

One interesting point in this connection may be worth while mentioning to our members generally. No doubt many of our members have found that they have difficulty with watches worn on the wrist or carried close to the body. The

more delicately adjusted and perfectly made the watch is the more sensitive it really is to the magnetic vibrations of the human body, and especially the magnetism of the human aura. Jewelers and watchmakers for years denied that the magnetism of the human body could affect a watch, but these men were analyzing only the lower rates of vibrations of the body and did not have in mind any understanding of the higher vibratory rates of the aura. This higher magnetism undoubtedly affects watches. You know that I carry one of the best-made watches that can be purchased, and many of our members who were on our trip to Europe purchased in Switzerland at an economical price some of those wonderful watches that are so highly prized in America and at such enormous prices. Yet none of these expensive watches really keep as good time for us as the cheap dollar watches. My watch will stop very frequently, and at other times will move so slowly that the jeweler is unable to keep it adjusted so that it runs properly. If I leave my watch on my desk for twenty-four hours it will keep perfect time, but if I carry it close to my body it will not do so.

I had a very good wrist watch for a year and had to abandon it, for it was only a decoration and I did not value it in this regard, it being absolutely worthless as an accurate timepiece. The more closely the watch comes in contact with the flesh of the body the less reliable it is with those who are conducting psychic experiments or developing their auras. If a person concentrates several times a day and gets in Cosmic attunement several times throughout the day and continues this for several weeks, or months, a watch will become very unreliable, regardless of its make or cost. By leaving the watch away from the body most of the day and only carrying it when out of doors and not doing any experimenting, a watch will operate fairly well. This very fact, which has been reported in so many letters to us, indicated that there is a very great power and subtle influence in the human aura, and on some other occasion when we have a similar subject to deal with I will talk to you on further points regarding the aura of the human body.

The Soul of Twins

Today we will take up in our special class study a few more points regarding the entrance of the soul into the body at birth. I do not believe that we shall ever come to an end of our study of this great subject from either a physiological or from a psychic and metaphysical point of view. No matter how much we put in our

lectures in regard to this subject, or how many magazine articles appear in our magazine each time, after the presentation of some new facts, there is brought to us hundreds of letters asking that we go even further and further into the subject.

No doubt most of you have noticed in our class lately a very great number of questions relating to this matter and you know that we have all been pleased in the past that clergymen of various denominations, who have come in contact with our literature and our mystical and metaphysical presentation of the subject of ontology, have written to us that they are deeply interested in the knowledge we have regarding the entrance of the soul into the body and the nature of the soul's activities and functionings while here on earth. There is evidently a very widespread desire for more knowledge along this line, even on the part of religious leaders who have heretofore been considered the best authorities on this subject. It is true, however, that the Bible tells us less about the soul than we expect to find in it, and the same is true of the sacred books of most of the other religions. This is probably why the mass of people are seeking for such knowledge through other sources, and it probably explains why clergymen find it advisable to keep abreast of any knowledge in this regard and give such knowledge to those who come to their temples for it.

Here I have a number of letters that have come from our members who have read the first issue of the Forum, and they want to know if we will not take up the subject again in one of our daily talks here and say something about the soul in twins. This is surely a very interesting subject but fortunately it is something upon which we have some definite information.

The similarity of nature in twins has always been noted and, furthermore, records prove that a pair of twins usually have lives or incidents that parallel each other. There are a few notable exceptions in a broad sense, but even in these cases there was an indisputable similarity of natures. All the investigations made of the subject tend to show that twins are almost one in nature and merely dual in expression of that nature. In other words, their two bodies are much like one despite the physical separation. The important elements of similarity, however, are not always in the physical appearance of twins, or even in the similarity of events in their lives, but rather in the emotional nature that they express and in their ability, talents, aptitudes, and Cosmic relationships. From this point of view we find that both twins act and think as though they had but one soul divided between them.

Science says that, physiologically, twins come through one cell which was intended to be one body divided in some way into two bodies, and that the same essence in a vital chemical and every other sense is in both just as though they were one physical body. This being so, the two bodies which were developed alike before birth and reach the stage of birth at almost the identical moment are, therefore, receptive to a soul at the same time. The ancient Rosicrucian teachings held that when the soul, hovering over the expectant mother preparing to slip into the body of the child at its first breath, finds two bodies presented to it, it divides itself into two parts and enters the two bodies, giving each a part of its essence and its intelligence and nature. This may be highly speculative and without any probability of verification, but, after all, we can only judge about what actually takes place through an observation of the later results, and in this regard we find that the psychic or soul nature of twins are so identical, even when there are slight differences in the physical or mental expressions, that they are essentially one psychic body.

In order to be sure of what science holds in this regard I have made it my business to learn what one of the most eminent authorities has to say and I want to tell you now what Dr. Julian Wolfsohn, an eminent neurologist of San Francisco, has to say on this subject. I found that he recently brought this same subject up for discussion before the American Neurological Society in its convention in California.

Dr. Wolfsohn says that he believes that there is a mystical bond which connects the two bodies throughout life, and, in fact, he intimates that his investigations tend to prove that there is but one ego in the two bodies. First he called attention to the many psychological similarities in the two bodies, even when their physical expressions or features were not identical, for occasionally twins do have slightly different physical expressions although this is very rare. But even so, in all cases even the finger prints are so much alike that the most experienced finger print experts find it very difficult to differentiate the lines in these prints. He further called attention to the fact that in two similar periods of physical ill health in the lives of twins there is also a very definite similarity in the more subtle emotional disturbances and mental effects manifested during their lives. He noted that though they may be widely separated in a physical and geographical sense, if one of them suffered a sudden accident or extreme emotional sensation the other one feels disturbed or depressed at the same time, and that many incidents of great joy in the life of one brings a similar reaction in a psychic sense in the life of the other.

If Demand Means Anything . . .

The

“Mystical Life of Jesus”

Is A Success!



THE SECOND EDITION

NATURALLY, the books which have the greatest sale, and the biggest appeal, are fiction—books that are intended to carry the consciousness and the thinking of the individual reader along without effort. The non-fiction books that require attention and study and are usually of real importance have, unfortunately, the least amount of sale. Publishers consider it usual for a non-fiction book to have but one edition only.

“The Mystical Life of Jesus,” a book especially prepared after research and travel, by the Emperor, has its SECOND edition and gives every indication of having more editions, which shows that it must not only be helpful and instructive, but keenly interesting. It has the fascination and easy continuity of a fiction book, even though each page is made up of facts and truths.

“The Mystical Life of Jesus” is written as a Rosicrucian would write it, free from prejudice, free from bias. It is written with no intention to discard or conceal any facts or information regarding the Master Jesus’s life, but with an intention of relating every known incident. It reveals heretofore unknown, astounding stories about that unaccounted for period of the Master Jesus’s life, from twelve to thirty years of age, and shows him as a student of the mystic schools of the Orient.

During the past, for reasons best known to the compilers of some of our sacred books and literature, many important symbols, many important sayings, and the recording of the doings of the Master Jesus were left out. These matters, these things, are prepared and introduced in

a fascinating way in “The Mystical Life of Jesus.”

As Rosicrucianism sponsors no religious creed, is non-sectarian and non-dogmatic, “The Mystical Life of Jesus” introduces all of these facts for their worth; and as said in the introduction of the book, “To those who are strictly orthodox, we ask that you hold on to that which you have learned in the past, but you will find in the reading of ‘The Mystical Life of Jesus’ much that will be inspiring and enlightening.” To the unorthodox, to the mystic student, and to the reader with an open mind, it is like pulling away a veil from those unexplained allegorical terms used in the Bible and elsewhere.

“The Mystical Life of Jesus” is not a “one-reading” book; it amounts to a reference volume. Time after time you will use it and refer to well-thumbed pages and chapters to refresh your memory on important points regarding the greatest Avatar that has ever been given to mankind as a guide to follow.

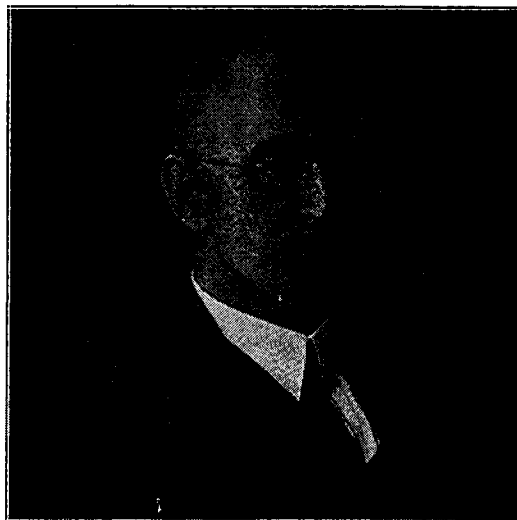
The book contains 300 pages, is beautifully bound in silk cloth, stamped in gold. It is economically priced at \$2.90, postage prepaid. Certainly your library of Rosicrucian books, or your library of mystic literature, will not be complete without this volume.

AMORC SUPPLY BUREAU
San Jose, California

*Send Remittances by Money Order,
Check, or Registered Mail.*

The
**ROSICRUCIAN
FORUM**

A PRIVATE PUBLICATION FOR THE MEMBERS
OF AMORC, THE ROSICRUCIAN ORDER



RAYMUND ANDREA, F. R. C.
GRAND MASTER, AMORC, GREAT BRITAIN

THE ROSICRUCIAN FORUM IS PUBLISHED SIX TIMES A YEAR (EVERY
OTHER MONTH) BY THE DEPARTMENT OF PUBLICATION OF THE SUPREME
COUNCIL OF AMORC, AT ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA.

SUBSCRIPTION PRICE, ONE DOLLAR and SEVENTY FIVE CENTS ANNUALLY
FOR MEMBERS ONLY

Greetings!



I have a personal message for all of our members and I wish to have it presented to them in the third number of the Forum. All of us at Headquarters constituting the executive staff are highly pleased with the thousands of letters we have received endorsing and praising the Rosicrucian Forum as a valuable magazine.

Not all of our members are receiving this publication because many thousands of them have not yet become acquainted with it and do not know of its value. I am reluctant to urge any member to secure this magazine for I want each one to feel that it is a privilege they have, and if they do not care to exercise this privilege we do not want them to feel that it will make any difference in our relationship. The majority of our members who are receiving it will undoubtedly speak about it to other members and point out to them the advantages they have found in receiving it regularly.

My special message at this time is the result of something that has been said by hundreds of our members after they have read the first and second issues of the Forum. Perhaps I can best express this idea by paraphrasing the idea as found in most of the letters. It is this:

"As we read the Forum and visualize the group of executives and special workers assembled for your personal instruction and guidance, we feel that we are invisible members of the Supreme Lodge meetings in the special sessions and participating in all of the lodge activities. Therefore, we are, after all, enjoying the privilege of attending a lodge even if there is no lodge in our immediate locality."

Now there is an idea that we did not have in mind when the Forum was first planned, but it seems to me that it is one that can be developed into a magnificent benefit to all of our correspondence members. Therefore, from now on we are going to plan our conclaves here at Headquarters so that they will be like unto a special lodge meeting of all National members as well as all of the higher workers and executives of the organization. The secretaries who have been preparing the matter for the Forum will act as secretaries to this lodge and take down in their shorthand books all of the talks or lectures that are made in such sessions, and will put as much of this matter as possible in each copy of this magazine. In this way the members in reading the Forum will be participating in what takes place in the conclaves of the Supreme Lodge.

You will not be eavesdroppers, nor uninvited visitors, but a real member of the lodge sessions, enjoying the meat of everything that occurs.

While most of the matter that appears in the present issue of the Forum was taken down by the Forum secretaries before this new idea was developed, nevertheless, as you read this issue of the Forum you should visualize yourself occupying a comfortable seat in the Supreme Temple and participating as a member in the lectures, discourses, or discussions that are taking place. In other words, through the pages of this magazine you will be brought into a lodge session of the Supreme Temple and enjoy the benefits of the work that is carried on by the Supreme officers and most advanced members.

Furthermore, it is our intention to publish, from time to time, a picture of one of our important workers, either here or abroad, so that you may become acquainted with these eminent personalities with whom you are familiar through their writings or other forms of Rosicrucian activities. In this issue, for instance, we are publishing the picture of Brother Raymond Andrea, F. R. C., the Grand Master of the Rosicrucian jurisdiction for Great Britain, whose many interesting articles in the Rosicrucian Digest and the old Mystic Triangle have been read and admired by thousands of our members and I know that they will be glad to look upon the spiritual and divinely cultured countenance of one who has attained great heights in the Rosicrucian work. He is dearly beloved by the associates of the organization in England and by hundreds who have had contact with him through correspondence. With all of his high spiritual development and profound mystic training and understanding, he is a very jovial, kind-hearted brother, keenly interested in the welfare of his fellow men and never losing for a moment the human touch that constitutes the bond that binds him to the brotherhood of man.

Again I greet the new readers of this Forum and assure them that we are pleased to have the principal discussions and discourses that take place in the daily and weekly conclaves and special classes here at Headquarters reach them through the pages of this publication.

The secretaries who have thus served you or represented you are anxious to present each discourse in its natural language, just as it was delivered by the speaker without any attempt to edit it or turn it into a literary masterpiece. The

idea is to give the facts just as they were presented at the class session and with all of the personal human element that makes them of real interest. If you have any important matters that you think should be discussed by the executive staff and the results of the discussion published in the Forum, you are invited to write a letter to the editor of the Rosicrucian Forum and make your suggestions.

Personally, I extend to each one of you the hand of fellowship, and welcome you to enjoy every benefit of the instruction, knowledge, help, and guidance which God and the Masters have revealed to us and permitted us to reveal to others.

Fraternally,

H. SPENCER LEWIS.

The Purpose of Life

As I look at each one of our members composing the various staffs of workers here at Headquarters I see before me a perfect picture of the laws that regulate our missions in life. Take any one of you assembled here and hold up your life as an example for study and examination. Take our Brother over here for instance and let us ask him what it is that makes him come to our sessions with such a smile on his face and what it is that gives him such a thrill of life day after day. Why is he one of the first to arrive here in the morning and the last to leave at night and why does he rather come here in the evenings or during his spare time from home instead of going to places of amusement? Why does he, like the rest of us, feel inclined at any hour of the day and night to sit down and "talk shop" or take up the problem of our work instead of wanting to read a funny story or idle away his time sitting on the hillside looking into space and thinking of nothing? What did he used to do in the years gone by? That's right, speak up for yourself and tell us whether you found as much thrill in the years that you spent working selfishly for yourself and laboring merely to see that your books balanced with a proper profit for yourself. Take any of the others here and ask each one of them why they are here on this staff of workers and why we are giving so much time and thought to this organization.

Smile, if you will, and think that I am asking foolish questions, but let me read a letter to you received this morning from a city in Illinois. It is written by one who has recently joined our organization and who is still so young in it that she has not discovered herself nor discovered the real mysteries of life. Her letter is typical of that which might be written by millions of those who

have not yet stepped on the path. Let me read the following paragraph to you:

"I simply cannot understand what life is all about. I know that we are supposed to make each generation a little better than the last so that in the end everything will be like a dream world. It will be too good. But why should we do all this? And why should we torture ourselves in such a manner? What will happen after the end has come? And why does all this have to be? I have been told that there is nothing in the world so wonderful as having a husband, a home, and some sweet children. But you see when I was very young I was taught by words of the mouth and by contact with others around me that married life was a miserable thing, absurdly misrepresented and nothing more or less than a sham. I was impressed with the idea that the parents quarreled, that the children are not properly taken care of, and that the children themselves would quarrel because the parents did so. That when the child did something wrong the wrath and anger of the parents were spent upon the children and that the children learn to try to deceive the parents in their wrongdoing. What sort of a home would that be?

"And to make things worse, when children reached the age of adolescence, instead of being instructed and guided sympathetically by those who know, they are allowed to stumble and fall and then be punished for their mistakes. Why must there be so many children? What purpose in the lives of parents do they serve?

"When I graduated from high school I received my first jolt of disillusionment and I have remained disillusioned toward the world ever since. I have become thoroughly disgusted and disheartened with its shams and hypocrisy. Why should I not turn about and live a life of hysterical gayety and do all the things that girls are forbidden to do and enjoy life to its fullest and await the end? Or should I find some young man who would be foolish with me and who would establish me in some home and leave me to take care of children, to sew, and scrub, and work, while he enjoyed life in his own way?

"Why am I not contented as others seem to be or is their contentment all a sham? I hope some day to be happy but I believe that the happiness that others talk about is only imaginary and that if they were as honest as I am they would write the same things that I am writing. To me nothing seems worth while and there is nothing in life that is interesting or absorbing. How do other persons get started toward the goal of life? Or, in other words, how do people survive this bore-some existence?"

I think that you will agree with me that this little Sister should be taken away from the city and

out on the hillside of some mountainous country like California and given an opportunity to get away from some of the sordid life which she has contacted. And you will agree with me that the best thing that could happen to this young woman would be for someone to discover some talent which she must possess and start her into an expression of that talent so that she would become absorbed in the production of something rather than so absorbed in her own misery.

Certainly she has the most tainted, discolored, and distorted view of life that I have contacted in many years. I am glad that she has joined the organization, for if she will continue to study with us awhile we will be able to reach her psychic self and ego and inspire other thoughts there to take the place of the ones that she has been planting through her mistaken beliefs.

The man or woman, young or old, who has no hobby is certainly a lonesome being. I cannot think of a more beneficial personal habit than a hobby of some kind that is good. It may not be productive of good to others although most hobbies do bring some happiness to others and it may not be one that is highly productive of material things but it does give the mind of the individual an opportunity to relax from the other problems of life and to lose oneself in the absorbing interest of something else. The man who has golf or radio, or gardening, for a hobby, or the woman who loves to paint, or embroider, or make dolls for children, or do something of that kind is a healthy, normal person who is allowing the creative instinct of his being to find expression and at the same time find a real source of wholesome pleasure.

But more important than a hobby is the element of love. This young woman is quite evidently without any great love in her life. The love for another being or the love for one of Nature's beautiful manifestations can become not only of absorbing interest but of great benefit in learning the beauty of living. Many of men's hobbies have become their great loves. Those of us who have visited the palace of the kings at Versailles in France have been amused at the fact that King Louis, while living there, occupied himself in all of his spare moments with a lot of cumbersome tools at a work bench, trying to make strange locks. The guide pointed out to us how nearly every door in the palace had a different kind of lock on it and with the most oddly shaped keys that one could imagine, and after the king had changed all the locks in the palace he built a big strong-box with the weirdest combination of tricky locks on it that any magician could invent. His love was for keys and locks and we smile as we picture the natty king taking off his magnificent head-piece and hanging up some of his capes

and coats and laying aside his bejeweled belt and sword and going into the little work shop alongside of his bedroom and hammering at pieces of iron and steel as a pastime. None of us will ever know, however, how many hours of grief, how many days of worry and torment, how many spells of gloom and unhappiness, and how many fits of anger were dispelled or aroused by the labors at his work bench.

Burbank's great love was for the plants around him. He loved the flowers and the fruits, and they claimed that he forgot his God in his love for the things that God has made.

Millions of men and women are like unto these two persons and with the coming of a love, whether for child or beast, living thing or non-living thing, they have found an incentive for living and a source of joy and wholesome pleasure.

We all have a mission in life and a purpose to fulfill. We cannot open an encyclopedia or dictionary or any book of any kind and find written in it what our missions really are. We cannot go to another individual and have them answer this question for us readily and correctly but we can discover our mission in life by trying to do things which will help others and discovering in this way what it is that we can do the most efficiently and with the greatest amount of happiness. To live for oneself only and to look upon life as not worth living because we have not found any joy in it is to admit that we have made no effort in seeking for that joy and have not tried to find our special niche in life. The greatest joy of all joys and the greatest work of human existence is to do something for others unselfishly and with enthusiasm. That is what brings all of you together here for the special instructions; that is what has brought thousands into our organization and into similar organizations.

To know that you are accomplishing something, that you are doing something worth while and that others can see or sense the product of your actions and the result of your efforts and that you can be proud of what you are doing because others are happy and appreciative, constitutes a real mission and purpose for anyone's existence. Life can give back to us only what we put into it and if we view our life here as a torture, as a punishment, and put into it only the thoughts of an enslaved being forced to struggle against odds until transition comes, life will give back to us nothing more than we have put into it. If, on the other hand, we fill it with love and feel that even our existence is an expression of Divine love, and the breath we take that brings us life is a joy in itself and that the sound of the winds and the swaying of the trees, the chirping of the birds and the rushing of waters are

all forms of music, and that all our existence is a song and that we can add to its words and make its chorus greater and stronger by what we do and what we think we will soon find that life is one of the most fascinating, thrilling experiences that can come to the human mind.

There never was a happy person who lived alone and for himself. Every miser, every self-centered, isolated creature who has taken himself apart from the world and lived only in his own thoughts and for his own interests has lived an unhappy life and passed away in misery. Everyone who has given freely and gladly of his own time and of his own possessions even though he was poor in worldly things, found that life was filled with blessings and rich rewards and desired to live again and again and thus enjoy the beautiful things that life holds for all of us. Life is precisely what we make it and the sooner we discover that we must make it greater and more beautiful for others the sooner will we find that a reflection of this is being cast upon us like a beam of light, dispelling all darkness and shadows, or gloom and sorrow.

"God Helps Those"

Another point raised in several letters today is in regard to how much a person should do to help himself while using the Cosmic principles to bring about some great desire in his life. Of course, we cannot get away from the fundamental principle that "God helps those who help themselves." Too many members and others think that by appealing to the Cosmic or concentrating on what they want and then lying down or remaining inactive, the thing they want is going to drop into their laps. Of course, I know that the books that have been sold all over the country for years and the lectures given by many public psychologists have fostered this idea. But it is entirely wrong, and upon analysis should prove to anyone to be ridiculous.

Here is a man, for instance, who says that he is seeking a highly specialized position in a field of business which is not overcrowded and not affected by temporary business depressions. I know very well from the nature of the business and from the quality of his experience that he should have no trouble in securing a good position. Probably a dozen or more large concerns in the eastern part of the country are looking for him as badly as he is looking for them. The real problem in his case is of letting the right firm know where he is and what he wants.

Now, he bought a copy of my book called "Rosicrucian Principles for the Home and Business," and after reading it all through, he writes to me and says that he is going to begin this week

to use it, for up to the present time he has been employed in another position from which he will be released this week. He says he will use the instructions in my book and concentrate on securing a new position, but he wants to know if he should do anything to help. He seems to think that he can remain at home and just wait for the Cosmic to bring about its results.

It is possible, of course, that this man's petition to the Cosmic will so impress the Cosmic that it will proceed to inspire a half dozen business men in various parts of the United States, who may be looking for such a good employee, to leave their offices and go out on the highways and byways and search for him. On the other hand, the Cosmic may inspire these employers with the name of this man and then the employers may search through telephone books and directories trying to locate him. All this is possible and has occurred at times, but it has taken time and has caused much delay in the man's securing the position he wants.

How much more simple it is and how much more efficient it is if this man will proceed to write a good letter to every one of the dozen, large concerns who are in the line in which he has been so well trained. It is easy to find their names and addresses because there are not many in that line and there are only a few that are very large. By writing each one of them a frank letter and stating his qualifications, he will save an enormous amount of time and save the Cosmic a great deal of trouble. In the meantime, the Cosmic will listen to his petition and will guide him first of all in writing his letter properly; secondly, in having the letter reach the right person at the right time; thirdly, in having the readers of the letter read it with thorough understanding and appreciation; and, fourthly, in having one of those readers or the one connected with the best and largest firm answer him and offer him a good salary.

Certainly, you could not ask much more from the Cosmic than this. And just as certainly you could not do more to help the Cosmic and save considerable time than by writing these letters. This is what I have advised the man to do.

When I have told others to do practically the same thing, some of them have replied and said, "If I am going to answer advertisements and write letters and go soliciting from one big concern to another, as I have done in the past, then I cannot see how the Cosmic is helping me, for I am going after the position myself, just as though the Cosmic were doing nothing for me." That is precisely true, yet everyone who has ever solicited for better positions, or written letters, knows that you can write scores of them and answer many advertisements and call on many persons without

having any results. The difference between doing this sort of thing with Cosmic cooperation and without Cosmic cooperation lies in the results that are obtained.

I know of one man who stated that he had called a half dozen times upon one large employer without being able to make a favorable impression, or without getting the desired results. After using the Cosmic methods and securing Cosmic cooperation, his next interview was entirely different and he secured the position. I know of many cases where persons have written letters answering advertisements, seeking new positions day after day without success. After following our instructions and asking for Cosmic cooperation, they have found themselves writing different kinds of letters and having immediate responses to their requests.

You must help yourself in every possible way if you expect the Cosmic to cooperate with you. The Cosmic is not to be used to supplant your efforts but to supplement them. In seeking anything with Cosmic cooperation, you should continue your efforts just as though the Cosmic was not helping you. But simply follow every urge or hunch, every inspiration that you may receive, and go about your efforts with the confidence that you have a silent partner helping you. But this should not minimize your efforts the least iota but rather should encourage you to greater effort and to more diligence in your seeking.

This reminds me of the Rosicrucian joke that we presented at the Convention of the Order held here in this city. Perhaps you who are assembled here this morning will permit me to tell the story over again so that our secretaries will get the joke in their notebooks and maybe the editor of the new Rosicrucian Forum will let it slip into the columns, so that all who were not here at the Convention may learn of this interesting joke. It is the first Rosicrucian joke that we have had that tells a good story. We ought to have one every few months so that a different story can be impressed upon the minds of people through humor. Humor is one of the most efficient methods of bringing a story to the deeper consciousness and memory of the average human being. Now for the story:

A dorky, living in the southern states, realized that Thanksgiving day was near at hand and that although he was poor and out of employment and had only a few chickens in the chicken yard attached to the rear of his house, he would like to have a turkey for Thanksgiving day. So for a whole week before Thanksgiving he began to pray at night before he went to sleep and his prayer consisted of the repetition of these words: "Please God send me a turkey." Each morning he arose and went quickly to his little chicken

yard to see whether by some miracle God had caused a turkey from somewhere to fly over into his yard. But there was no turkey there and he began to feel discouraged. The day before Thanksgiving, however, he had occasion to work and do some cleaning in the home of a neighbor and he found on the table of the library a book entitled "Rosicrucian Principles for the Home and Business." During his noontime rest period he read the book and became deeply inspired with what he should do. That night before going to sleep he prayed again but changed his prayer and so, just after it was dark and the moonlight was bright, he put on his coat and hat and took a large bag and started to leave his shack, but on the threshold of the door he stood still a moment and made his new prayer to the Cosmic. This time he said: "Please God send me to a turkey."

Needless to say, he got the turkey. He had come to realize that something more was required of him than merely praying. I think that all of us should impress this point very strongly on the minds of our members who seem to forget that "God helps those who help themselves."

Vowel Sounds

Another point often raised by our members is that of the use of the vowel sounds. I suppose that most of our members have never realized, as you have realized, by your contact with our experiments here at Headquarters, that the spoken language of practically every civilized nation in the world is based upon certain vowel sounds that are equal to the notes of the musical scale. Whether it is the English language, the Italian, German, French, Spanish, or what not, there are certain definite sounds attached to every vowel in those languages and those sounds are standardized like the musical notes.

In other words, the letter "a" in every language has a definite sound, so far as its relation to a musical note is concerned. In some languages, like the German for instance, the "a" is pronounced like "ah" and not like "ay" in English. But the German language also has another vowel sound that is like our "ay." In the English language the letter "a" has several pronunciations. It can be like "ah" or "ay" or like the letter "a" in the word "hat." But each of these three sounds has a definite musical note.

England has attempted to standardize the pronunciation of her vowels, and the correct pronunciation is that which we hear the well-educated and cultured English people use. There are two variations from this, that which is used by the uneducated and which is a sort of dialect, and that which is used by those who wish to pretend

a degree of super-education and which is an exaggeration or broadening of the correct pronunciation. Here in America, our English is modified greatly in the various districts of the country. In parts of New England, there are several musical notes used as a standard for the various letters, while down in the southern states a very broad sound is given, and among the middle west peoples there is a still different pronunciation from that used on the Pacific coast.

You have probably noticed that since radio has become a standard institution in America, an attempt has been made to standardize the vowel sounds used by announcers, and, now that we have the talking movies, the producers have found it advisable to use those performers who have had dramatic training and voice culture because these persons have had their voice placed properly, and that is why so many of them appear to have the British or English method of pronouncing the vowel sounds. It is not British or English, or anything else than the correct standard.

The vowels used in our exercises are not given for the purpose of making our members become accustomed to the right method of speaking, but rather to create a reaction in the psychic natures of themselves through the sounds expressed and which affect their auras. Most of the members who write to us say that they are not quite sure of the correct sound. It is not absolutely necessary that the precise tone be given to each of these vowel sounds so long as the general tone recommended in our lessons is given. For instance, when we tell them to pronounce the sound of "a" as though it were the "a" in "far" or in "tar," or as though it were the letters "ah" combined, it is not necessary for them to have the precise tone of the musical note of "a" on the piano keyboard, for even if they fall a little flat or a little sharp of this note, they will still be within range of the correct pronunciation and still derive the same benefits. So long as they do not pronounce that "a" as though it were the "a" in "hat" or "cat" or the "a" in "hay" or "may," it will not matter if they vary slightly from the correct musical note.

Gambling

One of the problems that often confronts our members is that of the element of chance, of gambling, that occurs in business or presents itself in attractive form in many ways. Whenever we speak of the word "gambling" there immediately arises in our minds the thought of games of chance or methods of speculation associated with the playing of cards, the shaking of dice, the guessing of numbers in lottery tickets, etc. Many

persons who raise their hands in horror at the thought of playing with dice or the buying of lottery tickets think nothing of speculating in the wheat market or with stocks and bonds, or in playing the financial game with Wall Street. Yet, all of these things are forms of gambling and only the hypocrite with a warped conscience will be able to condemn one form of gambling and approve of another kind.

The question is always asked as to whether the Rosicrucian Order approves of any form of gambling. This is like asking whether we approve of the drinking of alcohol, or using tobacco, or many other things. My invariable answer is that the Order itself neither approves of nor condemns these sort of things. Our organization is not a reform organization and we are not attempting to prohibit our members from doing anything they care to do so long as it does not affect the good name and integrity of our organization. If it affects their own lives, their own characters, and their own reputation, then it is up to them to decide whether they wish to do certain things or not. In the same sense that we prevent adults from doing things that will bring harm to any innocent child or victim, we do not allow our members to do those things which would injure the Order, for the Order itself cannot defend itself except through its representatives, just as the child cannot defend itself except through its parents or guardians.

You will recall that there is an ancient proverb in our teachings, which we have explained in some of our lessons and which has been commented upon in magazine articles. This proverb states that, "If you dare to do, you will have the power to do." Now this simply means that if, in the face of the consequences, and if, in the face of Karmic conditions you will create, you dare to do a thing that you have in mind, then you will find that you have the power to do it. Of course, the responsibility then is solely yours and the consequences cannot be avoided. The debt must be paid some time or other and compensation adjusted. All of this is out of our hands as officers of the organization and rests entirely in the hands of the Cosmic.

We know how wonderfully this law works in many beneficent ways. Only recently when a man who was partially paralyzed and crippled and lying helplessly in a bed in the hospital found that a part of the hospital was on fire and that the lives of two children were endangered, he made up his mind to risk his own life to save those two children. For a few minutes he thought the matter over and analyzed carefully the consequences of his act. He knew that he might be able to crawl to where the children were and

awaken them and pull them out of the room in which they were sleeping, and he also realized that he might be able to drag them to another part of the building that was safe, but he realized that he was endangering his own life if he attempted to do this. But in the face of the possible consequences and with a willingness to gladly sacrifice his life and pay the debt of his act if it was necessary, he suddenly made up his mind to go to those children. Immediately he found that he had power to walk and he walked for the first time in four years. He was able to rescue the children and get them into a safe part of the hospital and to then call for further help. He was overcome from the smoke, and when brought back to consciousness he found that he was still unable to walk. The power to do what he wanted to do had been given to him during the time that it was necessary for him to make this great effort. The same power will be given to us to do things that may or may not be beneficial to others. But only after we have come to a thorough realization of the responsibility that rests upon us and the willingness to bear the Karma that results.

Now in regard to gambling of any kind, we want to have all of our members realize this one fact. In any game where there is a possibility of winning, there must be an equal possibility of losing, and in any game or process of chance, where one person wins, others must lose to the same amount. It is all a matter of simple book-keeping. The credit and debit sides of the accounts must balance, and no one can win without others losing the same amount as is won. Therefore, to the same extent that anyone is benefited in such games of chance someone else or a group of others must be made to suffer or be deprived. In winning anything, therefore, the winner must assume the responsibility of the suffering that comes to the loser. In other words, your joy and blessing must cover the grief and sorrow of the one who loses. It is a matter of compensation and adjustment.

Now, if what you want to win or what you may win is sufficient to pay you to make compensation or Karmic adjustment for what the other persons will lose, then you may go ahead and do your gambling. You are simply having the thrill and excitement of receiving something in one hand and being ready to pay it back with the other hand some time in the future. If you can figure out that the benefits that will come to you through winning will enable you to give joy and happiness to a number of others and yet bring sorrow only to one other who loses and you will be able to make adjustment with that person who suffers, then you may find some excuse for entering into a gambling benefit. If you find that what you will win will represent only a very small sac-

rifice on the part of many without causing them any suffering of a deep or serious nature, and that the losers are willing to lose to the same extent that you are willing to win, then you may find that the Karmic debt is not too great and that you are ready to play the game.

I know that there are some such games of chance that are really harmless in this nature. On the ocean steamers going to Europe, hundreds of the passengers make a guess at the number of miles the boat will travel each day. Each one who guesses deposits five cents or twenty-five cents into a pool and the one who wins the proper guess receives all the money thus deposited. In this way the winner may obtain twenty-five, thirty, forty, or even fifty dollars composed of small coins contributed by many. None of those who lose feel that they have suffered or made any great sacrifice, for they look upon the small investment as a payment for the fun and excitement of entering the guessing contest. In such a case, the winner really has no Karmic debt to pay back to those who lose.

There are many similar forms of gambling which in a Cosmic sense bring no harm upon the losers. The danger of this sort of gambling, however, is that it may lead to other forms where great suffering may come to those who lose and the gambling instinct may be quickened in some persons through such experience and lead them into methods that are questionable. Each must analyze the situation for himself and realize that nothing in this world is gained without effort and nothing is earned without producing something, and that any benefits that may come through defrauding or causing others to suffer must be compensated for. The organization will not attempt to limit you in your experiences in life or in those actions which will bring valuable lessons to you, for it is not through following doctrines and creeds established by others that we learn our lessons and evolve but through our own experiences. The Order will instruct you and guide you and point out errors to you, but you always have the free will to choose and "If you dare to do, you will have the power to do."

Your Home Sanctum

Let us open our discussion this morning by asking each other a question: What can we do here at Headquarters to encourage every one of our correspondence members in the National Lodge, and likewise every one of our members who attends other lodges, to give more thought and consideration to his home sanctum?

I am afraid that you and I and the other workers connected with our organization take it for granted that every one of our National Lodge

members is as serious about his home sanctum as we are. I am also afraid that we are guilty of being too lax about this matter because we have labored under the belief that the National Lodge members are rigidly and profoundly interested in their home sanctums.

You know that sometimes we can be so sure of a thing that we give it very little thought and find later that we have neglected it too greatly and must take steps to change our attitude.

It is true that all of the National Lodge members are urged from the very beginning of our work to set aside some room or part of a room as their home sanctum. We know, of course, that a large majority of the members have done this and that the sanctum has become one of the most important places in their homes.

It is interesting to note that those members who constantly inform us of the great benefits they get from our lessons, the unusual benefits they get from our Welfare Department, and the fine results they have in their experiments and in our contacts with them are members who have a well-protected and guarded sanctum in their homes. In fact, we know that to the same degree that a member appreciates and keeps holy his little sanctum at home to that same degree does he have remarkable results and experiences in life.

Within the past few months I have taken occasion to write to some of those who said they were having difficulty with their experiments, or with understanding some parts of the lectures, or with some of the benefits from the welfare work and I have asked them whether they had definite and well-protected sanctums at home and whether they used them properly.

I have been surprised to find that a great many of these persons really had no definite sanctums at all but simply called a corner of a room their sanctum only on one night when they read their lectures. Now you know and I know that this sort of indifference toward the sanctum does not make for great success in our work.

Of course, a great many say that a real sanctum is almost impossible in their homes because of living conditions and family arrangements. But sometimes these persons imagine that they cannot have such a sanctum and they give up trying before they have made any real effort to do so.

One man wrote to me that he could not have a proper sanctum in his home with any degree of privacy or seclusion but later on he wrote to me about some photography work with which he was experimenting and told me about the fine dark room he had built in a very large clothes closet in the upper part of his home, which had a window and even running water in it. According to the work he is doing, he finds it possible to close himself into a dark room and be absolutely

protected against intrusion for hours at a time and yet he cannot find a place for study that is protected against intrusion. The whole difference is that of making one thing a dominant hobby and the other thing a purely incidental thing in life.

Whenever we have a hobby that is intensely interesting we generally manage to find a place for that hobby even if we have to raise part of the roof, or dig out the cellar, or turn the parlor or living room into a work shop. Many a man or woman would break up the home or tear it down or do something rash rather than to have any interference with a hobby.

Yet these same persons would say that they found it difficult to maintain a sanctum at home. Yet there is no hobby or no incidental occupation and interest that they could have in their home that would bring them the real benefits that come from a real sanctum. Judging by the hundreds of welfare appeals that we receive each week and judging by the results that these persons obtain through our help, you would think that one of the most important things each one could have would be a sanctum.

The suddenness with which ill health comes into the homes or the suddenness with which children or adults are injured or accidentally placed in a position of suffering and serious condition should make the sanctum a very necessary element in the home. Fully fifty per cent of the requests that come to us by telegram or air mail for hurried help are due to unexpected emergencies and require immediate contact on our part with some member of the family. The sanctum in the home under such circumstances becomes a very important element in the home affairs.

Nearly every family maintains a so-called medicine chest or first aid cabinet with certain remedies, bandages, or other devices for immediate use in case of accidents, and every home is more or less prepared to meet any emergencies through illness or accident and there is no reason why every home of our members should not be prepared with a sanctum.

Now, what are the real essentials or requisites for a sanctum? Of course, the most desirable thing is a small room set aside exclusively for the use as a sanctum and for no other purpose whatsoever. We mean by this that this room should be used for the study of our lectures and lessons, the reading of our magazines and books, and the reading of the Bible, or other magazines or books that are of a constructive, helpful nature, and for meditation, prayer, experiment, concentration, the treatment of any member of the family who is ill, the interviewing of other members of the organization in connection with our work or lessons, or for rest and relaxation. In other words,

nothing should be done in this room except that which is constructive, cheerful, contributing to the uplift and inspiration of the individuals who are in it and everything of a sordid, frivolous, or irreligious nature should be kept out of it.

When an entire room cannot be devoted to this purpose a part of a room or a corner of a room may be so utilized. Fortunately we have thousands of members who have managed to set apart some small room or even a very large closet in their home as a sanctum. Many have taken the old-time guest bedroom and converted it into the sanctum rather than have it stand useless most of the year. In crowded homes where this is not possible a corner of a bedroom or part of a bedroom is used.

I was invited at one time when in New York to call at the home of a laboring man who was very poor and yet very practical and who was securing the utmost out of his nominal income. He had divided and set apart one corner or one end of his small parlor by a fancy screen and behind this he had his sanctum, and it was a rule in his home that the children or guests were not to enter into that part of that small parlor. Whereas at first some in his home and some of his friends smiled at his insistence upon this condition, they later came to respect him for it because many of them had benefited through his treatment and through the help that had been received in that strange and mysterious sanctum of his.

The things required in a sanctum are as shown in the book which goes to every new member and also illustrated in our manual. These consist of a small table upon which the candlesticks, incense burner, or other small objects may be placed, and above it a mirror and around the mirror small appropriate pictures or motto cards such as the "Confessions to Maat" or pictures of masters or similar studies. There should also be a chair and some sort of proper light. Certainly this is not an elaborate outfit, although many have greatly elaborated upon this and have made very beautiful sanctum sets.

The sanctum set sold by our Supply Department is a very beautiful thing and very expressive, especially when it includes the candlesticks, the cross, apron, and other things which each member can easily supply. I have seen some of these tables made by those who could carve in wood or who were handy with tools and they made them in the shape of triangles much like an old-fashioned altar. The personal arrangement or personal construction or elaboration of these things is wholly a matter of individual taste. The most humble arrangement, even with the table made out of soap boxes and a soap box for a seat, will serve the same purposes so far as Cos-

mic conditions are concerned as the most expensive hand-carved ebony furniture.

What really makes a sanctum a place of great efficiency is not in the equipment that is in it, or the separateness of it from the rest of the home, but how it is used. If a man or a woman arranges his sanctum in the corner of his bedroom separated by a screen or curtain or not separated by any arrangement but just maintained in the corner away from the rest of the furniture, it becomes a very holy place through the proper use of it. The proper use consists of using this sanctum for the reading of every lecture, every lesson, or every magazine, that we send to our members. It should be his private study corner and private place for mastering the lessons and principles that we send to him. It should also be used for all the experiments that we ask our members to make and for Cosmic attunement, for making contacts with the Cathedral or for receiving treatments that we send when requested. It should also be used each morning and each evening for two or three minutes in silent prayer and thankfulness and appreciation for the life, light, and love of the day. It should be used occasionally to send good thoughts of cheer and help to others. It should be used as a place to sit down and meditate upon the good and wrong things that were done during the day and for making plans for tomorrow. In other words, a sanctum should become a place of contemplation and for the contemplation of the universe, of God, and of our teachings and principles.

The more often a member sits down in his sanctum and thinks of the holy Cosmic thoughts and principles the more he charges his sanctum with vibrations of Cosmic power. The more holy and sacred he respects and regards his sanctum the more holy and sacred he makes it. Sacredness is not a thing that can be inherent of itself and by itself in any place, but must be put there by the worshipping heart and nature of the individual who uses it. The most holy and beautiful cathedrals or temples in the world are sacred and holy not because of the architecture, the stained glass windows, the altar, or the other material elements, but because of the thoughts of devotion and goodness in the hearts of the persons who come there from time to time.

The real sanctum in any home should become a place that the moment a member enters it or sits down in it he feels the vibrations of peace, calmness, health, and Cosmic attunement. No evil, destructive, unkind, or critical thoughts should ever pass through the mind of a person after he has entered into his sanctum. He should immediately cast off all such thoughts and think of the whole world and of all mankind as kind and loving and thus keep the sanctum pure and

holy and ready for marvelous manifestations of any kind.

But our members should especially keep in mind that on whatever night they have set aside for the reading of our lectures they should go into their sanctum to read them and not read them on the streets or elsewhere unless it is absolutely necessary to do so. And in this regard I would call your attention to the fact that many of our members say that they become drowsy and sleepy in their sanctums at night when trying to read or study. This is because they are tired and because the vibrations of their sanctums are so peaceful and calm. Tell these members that they should read their lectures in their sanctums early in the morning before breakfast, if possible, when the mind is fresh and clear and it is more easy to remember than after food is in the stomach. Then they can use the sanctum in the evening for those experiments or periods of concentration or to read when it will not make any difference whether they become sleepy or drowsy and, in fact, if in the evening periods of meditation they feel sleepy they should immediately undress and go to bed and continue their thinking and meditation while in bed until they fall asleep. Falling asleep under such circumstances will establish Cosmic attunement during the night, but it will not interfere with the reading of the lectures or the memorizing of any lesson or principle if they do the studying in the morning. Those who do not become drowsy or sleepy should see to it that all of their reading and studying is done in the sanctum in the evening so far as the official lectures are concerned.

The real point back of all this is the fact that each one of us here connected with the various departments of activity try to reach our members in their sanctums during the evenings in order to help them with their demonstrations and to make them conscious of our presence. If our members are not using their sanctums in the evenings and are not studying their lectures in them it makes it difficult for us to reach them at those periods. For instance, this is Friday. Tonight some of us, including myself, will spend an hour of our evening reaching out to those whose lecture study night is on Friday. Now let us suppose that after I have attuned myself with one of our members I find that instead of being in the sanctum he or she is reading the lecture in the front parlor or living room or somewhere else, and the sanctum is absolutely vacant. I will simply pass on to another sanctum and another until I find a member in one of them. I know that you have done the same thing and I know how often you have spoken about the vacancy of sanctums when members should be there. Tomorrow night and Sunday night and other nights we will try and reach

those members who study then, and on Sunday, Monday, Tuesday, etc.

Many members miss these contacts and the help they should receive by not utilizing their sanctums as they should. I hope, therefore, that what I have said to you will be used in your correspondence to members and I hope that our secretary will see that this item gets into the Forum and maybe the members who appreciate the Forum so much will realize that this little talk this morning is a very important one and is meant for each one of them individually.

Contacts With You

What I have just said about the sanctums and our contact with members led me to speak of another point which has been of great interest to nearly all of you recently, and of considerable interest to a number of our members.

A few months ago, I began the practice of making a daytime contact with a number of our members. I started in this way. During the morning or afternoon while I am answering the personal letters directed to me pertaining to important matters or in answering important letters sent to one of the other departments and referred to me, I have stopped in the middle of my answer to the letter and visualized the member to whom I was writing. If I made a definite contact quickly and found the member doing something of a definite nature I would state in my letter something like this:

"While I am writing this letter to you at 2:30 on Thursday afternoon I contacted you and find that you are down in the business district of your city and as I follow you a short way I find that you are going into the post office and I see you buying a few stamps, putting one of them on a letter and depositing it and putting the rest in your hand bag and then you go out onto the street and after walking about half a square you stop in a stationery store, where you buy a copy of such-and-such a magazine, and now as you come out of the store you meet a woman and you stand and talk to her a few minutes and I leave you there smiling and happy talking about your daughter who is preparing for some special lessons in music."

At other times I have described a Brother of the Order sitting at his desk and have referred to some letter that he was writing, some piece of work that he was doing, or something that he was making. At other times I have described what the members were doing in their homes or picked out some definite incident so that they could verify it and recall my statement. In other cases I have described what they were wearing

and described some picture or some ornamental object that could be easily verified. The result of these has been that I have received hundreds of letters verifying the contacts I have made and greatly pleasing the members.

In about twenty-five per cent of the cases the members have stated that they have sensed the contact and felt that something unusual was going on. This has especially been so when the contact was made while they were more or less relaxed at home or in the office or riding in a car or automobile. Nearly all of these whom I have contacted have said that it was the first experience of this kind in their lives and they appreciated it. I know that you have received many comments about it in your various departments and the one question asked by many is why this is not done more often and as a regular thing.

Of course, all of us would just like to come here to Headquarters in the morning and sit down in a comfortable chair and relax and spend ten hours of each day in mental contact floating through space and ignoring time clocks, correspondence, interviews, and everything else, and just living the life of a fairy, moving from cloud to cloud and home to home regardless of everything else. But even if thirty of the best welfare workers here were to devote all of their time each day of the week to this one thing we would still be incapable of reaching all of our members. Therefore, the best we can do is to occasionally do it and do it in accordance to some Cosmic impulse that comes from within.

In not more than two or three occasions have I deliberately selected the person with whom I want to contact. It simply comes as an impulse when I was reading their letters preparing to answer them. Of course, there are other times, in the evening when members call upon me Cosmically for a contact and I make the contact, and you know that many reports of this sort of thing come to us each week.

We have found, however, that when such calls are made by members merely out of curiosity or simply as an idle test of the work and without any serious problem at hand the call does not reach us, for very likely there are several hundred such calls being made each minute of the week and they would not come to us any more than a hundred calls would come in on the wires of one telephone at the same time. Only the calls which are associated with some real serious or emergency condition or that are of importance to the organization or member reach us and impress us. Even when the call is sent out for treatment or help in an emergency it makes no difference whether it is directed to the Emperor personally or to one of the other officers or to the Welfare staff, one of us will receive such a call and a contact will

be made. This has been proved over and over many thousands of times in the past twenty years. Every day we receive letters from members who say that they were astonished at the fact that they could sit down in their sanctums and quickly and easily call for help to one of us for some sudden emergency and found a more immediate response than they would have gotten over a telephone. But this quickness of result and immediacy of contact does not come about when the call is merely one for a test or demonstration. The Cosmic is not inclined to utilize its time and power in merely demonstrating for the sake of learning whether the laws work or not. The Cosmic says you will learn quickly enough whether the law works or not by using them properly or improperly. If you do something wrong you will see how quickly the Cosmic responds and if you do something that is absolutely right and necessary you will also have a proper response, but to call upon the Cosmic merely for the personal satisfaction to see whether it works or not means nothing to the Cosmic one way or the other.

I hope that all of you understand now what the mystery is in these contacts I have been making during correspondence periods and what the members mean when they write to you and say that the Emperor writes a letter but delivers the message before he writes it. I will keep up this practice throughout the coming months and I hope that the day will come when every member in the Order will have had one such contact at least.

Chain Letters

Recently the subject of chain letters has entered into our correspondence with discussions and our opinion being asked for in this regard. Chain letters which claim to have a secret or mystical power in them and which threaten dire disaster unless the letter is mailed to others are absolutely ridiculous and beneath serious consideration. If a chain letter calls for some practical purpose there may be some good in it, but we receive many such chain letters every month and when they come to my desk they generally find their way into the trash basket.

Our members do not have to take part in any chain letter writing merely because in some of them there may be something said about the Rosicrucians. I am sure that our intelligent and thinking members will use their own good judgment and properly determine whether a chain letter that comes into their hands is worthy of consideration or not.

My Mastership

Our little discussion at this session is going to be rather heated, for I am in a human mood this morning and want to talk to you as one brother of the organization talks to another. I am going to talk to you about "my mastership" and I hope that our secretary is getting every word of it and that it is going to appear in the Forum and reach every one of our members.

The reason I have selected this topic is because of one letter among others that I have for your consideration. Let me read the letter to you:

"Dear Emperor: I am sorry that my recent request for help in raising some money on my property in Texas has not as yet brought about a full realization. Although every real estate office in this part of the state claims that my property is not in a class that is salable, or upon which any money can be realized at the present time, I was sure that my request to you for help in this regard would bring some immediate response. I am not looking for miracles but for an actual demonstration of some kind. It seems to me that if you are half the master you claim to be you should be able to have made this demonstration for me very soon and I hope that there will be such results very shortly as will not cause me to lose faith in your claims of what you can do."

Now I ask all of you if that isn't the sort of letter that would make the blood in the veins of any red-blooded human being rise a little in temperature. Mind you, I am not peeved, or in any way displeased at receiving such a letter from one of our members, who, by the way, is so young in the work that she is still in the First Grade. But what does displease me is the fact that any member of our organization or prospective member of our organization can read our literature and our very definite statements so carelessly or indifferently, or so hurriedly, perhaps, that they do not derive the proper impression but create false impressions in their own minds and believe that these have come from the literature they have read.

Aside from the fact that this Sister has actually expected some sort of a miracle in a few days' time, and is mistaken in expecting so much to be done so quickly with an almost impossible proposition, the other important point in her letter centers around this phrase: "if you are half the master you claim to be." I think I have told you before that about once a month I receive a letter in which a similar thought is expressed by someone. Usually these letters come from those who are not members of the organization, but who have read our literature. They write and ask for almost impossible things to be done even when they are not members and have no interest

whatsoever in the work we are doing. They want some personal demonstration of a selfish nature and if they do not receive the result immediately they write to me and somewhere in their letter embody that phrase.

Now, I want to ask all of you, frankly, whether any of you in editing, proofreading, correspondence, interpreting, or otherwise reading and studying any of our literature or lessons, have ever found in any place any claim made by me as to my mastership? Is there any place in our literature where I state that I have any superior development of a mental, spiritual, or psychic nature? Do I claim anywhere that I am a living personification or example of perfect Rosicrucian development? Do I even imply in any statement that I make that I can perform every law, every principle, and every unusual demonstration that is included in the Rosicrucian doctrines?

In other words, do I talk about my own development in any form? I have never called myself a master, except when I was Master of a lodge, and the word master in such a case does not imply any particular development of a psychic or spiritual nature. In many of our new lodges the Master of the lodge is only in the second or third grade of the studies and has been selected not because of his psychic ability or power but because of his other abilities which enable him to properly manage and conduct a lodge. Where, then, do these persons get this idea that I am posing as a great master?

In the first place, there is none great but the Master of all, and I am as far removed from that degree of mastership as any of you. Secondly, if I had any degree of mastership in my being that was truly a degree of true mastership, I most certainly would not call myself a master. I think that in all of my correspondence I try to show our members that when I take one of their problems in my personal hands, or offer to help them in connection with their health or other situations, that I always assume the attitude of a big brother in the organization trying to do his best.

It is commonplace for me to say in my correspondence, "I will try and help you." I never say that I positively will, and I never state that my mastership will rise to great heights and overcome the great problems that they have to face, nor do I say that with my superior development all the things they ask for will be cared for. I have tried always to maintain a humble attitude and a humble spirit. I am not so much interested in the knowledge that I have already gained out of the Rosicrucian teachings as I am concerned about the great bulk of knowledge that is not mine and which I must strive to try and possess. In other words, in comparison to the degree of mastership which I must yet attain, and in com-

parison with the great knowledge and development that still awaits me, the development I already have is insignificant and certainly does not warrant me in speaking of it as mastership.

Just the other day several persons living in this city, who are not members of the organization, called to see me about a very serious situation in their affairs. They frankly told me before the interview was over that they had met several persons who greatly criticized and doubted my claim for mastership. I told them frankly that I doubted it myself, if I had ever made it, and that there were times when I felt that I had not yet attained even the first little degree of mastership. They were very much surprised and said that they understood that I made great claims for myself. I frankly told them I never knew of such claims and that I could never find in my literature that I had ever written any claims about myself. This attitude was even more surprising to them and they realized that they had been misled by the statements of some persons who were manifestly unfair to our organization. If Jesus did not allow His disciples to call Him great, most certainly I will not, and it happens that I do not know of any one of the true Masters, visible or invisible, of the present or of the past, who ever claimed for himself to be a Master either great or otherwise.

I hope, therefore, that all of you will do whatever you can to correct this impression whenever you find it existing in the minds of any members. As chief executive of the organization, I am its superior officer. As director of the physical organization, I am its master, but in the work and teachings in the spiritual and psychic side of our organization I am a humble student like every other member in it.

I believe that if a true evaluation and an efficient test could be made, we would find that some of the members who have been with us for ten or twelve years, or among the host that have been studying with us for six to eight years, would be found those who may have closer approximation to real mastership than I have. I hope it is so, for nothing would make me happier than to find those who had reached greater heights than I have reached. I know that there are thousands who are along with me on the path and I am happy to be one of them. They have been with us in our organization for so many years that they constitute a great army of happy, contented, evolving beings. But just as there are those who are behind us in our studies or just at the beginning of the path, so there may be those who are further along on the path. But they do not proclaim it, they do not announce it, and in humbleness and true Rosicrucian spirit they remain what they really are, students on the path.

I do not want any pedestals built for me either, while I am living or after I am gone, and I have not the figure or form of those types of persons who become angels, so I expect to grow no wings, and I do not want any flowery tributes paid to my personal development, whatever it may be. I detest self-aggrandizement and self-glorification, as I detest the poser and the one who assumes the "holier than thou" position in any place in the world. I want to be loved by all of our members as their big brother, and when I have grown older and passed through transition I want to be remembered by all of them as their elder brother. But I want nothing of any degree of greatness in mastership attached to either one of these titles. There is nothing great about any human being that should be worshipped by other human beings, and the only adoration which our members should express or have in their hearts is the adoration for the impersonal emblems and symbols of our organization.

Vaccination Again

Here is one of the effects of letting our little secret conclaves and discussions get into print. I wonder if, before we have passed through another year and had all of our discussions, discourses, and arguments published in the Forum, we will regret that some things have leaked out into the black ink of the printing press onto white paper and wide circulation. You know that many big business men constantly fear that some of the things discussed in their business sessions will get into print and they look upon the printing of such discussions as one of the sins of "yellow journalism."

I am sure that we are not running anything like yellow journalism in our printing department, and I am sure that we do not hesitate to have our thoughts expressed to the majority of members, but sometimes I think that we are going to be puzzled as to what to allow in the Forum and what should be left out. You see, the secretaries of the Forum are taking down everything I say and even this argument, itself, will appear in the Forum so that unless we can steal away from here occasionally and lock ourselves in some underground chamber and whisper in one another's ears, we are likely to have all of our discussions given to the entire membership. Smile, if you will, and show me the batch of letters that you have in your hands from members saying how they value the Forum and how it has helped them. All of us are conscious of the great good that the Forum can do, but we must beware of this eavesdropping secretary that is always somewhere behind the screen taking down everything we say.

For instance, here is a letter from a Sister in New York City who says that she was delighted with the discussion we had about vaccination, which appeared in the first issue of the Forum. She thinks it is so helpful and so valuable that we should not hesitate to become anti-vaccinationists and join the anti-vaccination movement. She also thinks that all the Rosicrucians should band together to fight the practice of vaccination and she recommends that we publish in the Rosicrucian Digest the article about vaccination that appeared in the Forum.

Now you see what a predicament we are in. I stated during that vaccination discussion that we did not want to be anti anything in the sense that we would join any anti movements, or take up any anti propaganda either against vaccination, dissection, or anything of that kind. This good Sister would have us become fighting Rosicrucians and take up some sort of arms against the vaccination practice, because of the great harm it has done for so many years with so many thousands upon thousands of persons. She said she was particularly glad to know that children can be entered into public schools without vaccination, even though the schools seem to protest and she wants to know whether older children can be entered into college without vaccination. She refers to the fact that some colleges in the eastern part of the United States require students to be vaccinated before entering.

Any school or university that is supported by the state or supported by state funds, and is a state institution whose support is really found in the money that is paid as taxes by the people of the state, cannot refuse to give your children education just because they are not vaccinated. A private school or private college may be able to enforce such a regulation, but you, as an American citizen, supporting the public schools and the state colleges by your taxes, cannot be forced by the state to have your children vaccinated before they enter these schools. That would be equivalent to taking money from you to support a school and telling you that your own children could not go to that school unless you submit to some practice which is contrary to your rule in life. If our members will simply refuse to have their children vaccinated and will notify the school or college that they will be responsible for their children's health, and that they refuse to allow them to be vaccinated, they cannot be refused admission to a state school or college. Of course, I may be wrong in this matter, but I believe I am expressing the best legal advice in this regard.

One thing is certain, if the state schools and colleges ever start to refuse education to the children of a citizen who is supporting those schools only because the children are not vac-

inated, there will be a larger army of anti-vaccinationists arise over night than could be raised now by all of us trying to start such an army. The result would be an immediate wiping out of the law of vaccination from the health books and rules of each state and community. You can go just so far in forcing the public to submit to certain theories and peculiar ideas, but you cannot go too far without bringing on the reaction. Therefore, we will simply continue to quietly advise our members in this regard and point out the very serious dangers that lie in the path of vaccination, as we pointed them out in the first issue of the Forum, and leave the rest to their own good judgment.

Our Auras

I have an interesting matter to bring before you at this time and it is a matter that will be helpful to all of you in the future and in your efforts with our members. It relates to our auras. I recall that some time ago we discussed the subject of auras here in our class and I believe something of that discussion appeared in the Forum. At any rate, something about auras was published in the Forum and it has aroused a considerable amount of interest in certain directions or along certain lines.

I suppose we may as well make up our minds and be prepared to meet the inevitable issue. Since all that we discuss here in this advanced class is going to be recorded and a portion of it printed in the Forum, we will undoubtedly have an increasing number of questions appearing in our correspondence relating to subjects that appeared in the Forum. So we realize that once we open our class doorway a few inches on any subject, we may as well open it wide. If we venture here to speak on some subject just casually and discuss just one angle of it and this appears in the Forum, there will be a flood of letters asking for more information, and so we will have to go back from time to time to the same subjects and elaborate upon them. If there is some subject that we know only a very little about and are not prepared to elaborate upon it, I think we had better adjourn our meetings when such subjects come up and take ourselves away over to one of the mountain tops and whisper our little discussions far away from the pencil point of these Forum secretaries.

But in connection with auras, I want to say that one of our good members living in California, who is a very fine artist, became interested in the colors of auras and wrote to Headquarters here asking for some information regarding a chemical that might be used to stain glasses in

order to see the human auras more definitely. If he had asked us an ordinary question about this matter, we would have advised him that any artificial attempt in seeing the auras is very unreliable, because, in the first place, colored glass, no matter how light it is tinted, will neutralize some of the faint colors that are visible in an aura and we have not found any artificial means in the way of colored glasses that is worth its cost and trouble. However, his question has centered around some definite chemical points and in accordance with our custom, we directed his question to one of our brothers, a well-known chemist, who takes care of the questions on chemistry for us. This brother, who is really engaged in commercial and industrial chemistry and has a very fine laboratory, has spent a great deal of his time testing the laws and principles of chemistry used in our work, and also testing any of the other laws that may have any relation to the laws of chemistry.

I have before me a copy of the letter which our brother chemist sent to our artist brother in Los Angeles, and this letter contains such good points regarding the auras that I think it will be well to incorporate these in our own notations at the present time, and thereby have the matter reduced to the briefest and most satisfactory explanation.

It is interesting to note that this chemist advised our brother to train his eyes and to train his psychic faculties in perceiving the true auric colors. He admits that after trying every artificial aid, there is nothing that is as satisfactory as the psychic sight when it is developed. This is what we have maintained all along in our lectures and, of course, such development occurs slowly and gradually with all of those who follow out the teachings and the exercises through the various grades. He also pointed out to our brother that the exercises in the Sixth Grade, and all the exercises pertaining to the use of vowel sounds, would greatly aid him in seeing the real colors of the aura. He then goes on in his letter to explain about the size of the human aura and the various colors to be found in it and what those colors indicate. His statements are so condensed, definite, and reliable that I am going to read the remainder of his letter to you, and hope that in this way it will get into print in the Forum and pass the information on to thousands of our members. Here is the important part of his letter:

"The size or extrusion of the human aura varies, of course, according to development: in an ordinary person it will extend like a halo from four to twelve inches around the body, a gifted and inspirational lecturer may readily envelop his entire audience in his aura, and in the case of a Master the aura may extend from one to four

miles, hence literally bathing and directly influencing neophytes at considerable distance.

"As an artist you will, of course, be most interested in the fact that astral colors cover not only every known shade in the rainbow, but dazzling, iridescent combinations of colors of uncanny beauty that beggars description in words.

"An approximate classification of the principal astral colors is this:

Black: Malice and hatred.

Crimson with black flashes: Anger, selfish love.

Scarlet Red: Irritability (including righteous indignation).

Lurid, sanguinary red: Sensuality.

Brownish Grey: Selfishness (most common color).

Brown-Red: Greed, avarice.

Greenish Brown: Jealousy.

Grey: Depression.

Livid Grey Hue: Fear.

Bright Rose Color: Unselfish love.

Pink and Lilac: Spiritual love for humanity, affection.

Orange: Pride and excessive ambition (unscrupulous Wall Street millionaires), cleverness.

Yellow: Intellect: dull ochre: selfish faculty. Primrose Yellow: intellect devoted to higher ends. Gold: pure intellect (mathematics, philosophy, contemplations).

Green: Ordinary sympathy and adaptability. Emerald green: ingenuity, versatility, unselfish resourcefulness. Luminous blue-green: compassion, deep sympathy.

Blue: Devotion. Ultramarine or cobalt: noble, spiritual ideal.

Purple: Luminous lilac or lavender shades: Lofty spiritual aspirations.

Ultra Violet: Higher developments of psychic faculties.

Ultra Red: Lower psychic faculties (black magic).

Joy produces a brightening and radiant rippling of colors.

Cheerfulness produces a modified bubbling, also a steady serenity.

Surprise: Shown by sharp constriction of colors.

"Colors are seldom pure, more usually mixtures. Many unmixed colors are dimmed by the hard brown-grey of selfishness or tinged by the deep orange of pride."

Automatic Writing

I have a letter here this morning which I want to discuss first before taking up other subjects with you. You know, it used to be said that as soon as a person fell in love, he began to write poetry, and, according to this, it would seem that whenever one broke out into the mental condition of poetic writing, he was infatuated with someone. I think we will have to change that ancient statement and make it read that when in love, or mystical study, poetry bursts forth. You probably have noticed in our correspondence that after a member reaches about the Third or Fourth Grade of our work, he begins to enclose poems with his correspondence and suggests that perhaps we can find room for them in our magazine. These poems are from one verse to a hundred in length, typewritten, handwritten, pencil written, and sometimes pen lettered. They are on every conceivable subject, seldom pertaining to the subject of mysticism or Rosicrucian teachings, and often highly elaborate with flowery language. If we were to attempt to publish one-tenth of what we receive, we would have to get out a monthly volume of poetry. Of course, nearly every piece of this sort of writing is returned to the sender because we cannot use poetry in our magazine unless it is something that is, first of all, extraordinarily brilliant in a literary manner, and, secondly, strictly pertaining to our teachings or our principles, and, thirdly, it must be very short. The members generally have stated that they do not like poetry in our magazine.

The interesting point about all this, however, is the statements that accompany the contribution to the effect that most of this poetry was inspirational or automatic. This leads many of our members to constantly ask us about automatic writing. Now, true automatic writing is that which flows from the end of the pen, pencil, or typewriter keys without any conscious effort on the part of the writer. It is something that cannot be regulated and brought about at will, and it is doubtful if any automatic writing is ever done by prearrangement. The best automatic writing that I have ever seen is that which has occurred when a person was busy writing a letter or an article for a magazine, or something of the kind, and was deep in concentrated thought on the subject, and suddenly found that the thoughts were flowing faster than the hand could write, and that the hand had to write hurriedly across the sheets of paper to keep apace with the main thoughts being inspired. Very often, such pieces of inspiration are not related to what was being previously written and deal with a separate subject entirely. Often, the matter thus written relates to other principles or conditions as though it were a Cos-

mic message of some kind. Such a thing occurs only occasionally and the writer never has any doubt about its nature and its source.

I cannot recommend, however, that our members indulge in this sort of thing unless they have been carefully guided and instructed, and there is too much opportunity for self-deception in it, and too much opportunity for the waste of time and the writing of inconsequential matter. Therefore, we have not touched upon this subject in our work, but may do so in a special discussion with this class at some future time.

Deep Breathing

Another subject touched upon in a letter received this morning that is typical of many which we receive relates to various breathing exercises. Occasionally a member writes to us that he has found that through some of our breathing exercises he has become fatigued or sleepy, while a majority find that the breathing exercises bring them increased vitality and a liveliness of body and mind that would prevent them from going to sleep for a half hour or more. The letter I have received this morning asks whether the breathing exercises should be modified or abandoned if they produce sleepiness. Our only answer to this question is that it depends upon the circumstances. If you are doing your breathing exercises late in the evening or even early in the evening and you find that the result of the exercise is a condition of sleepiness, it is excellent to allow the sleepy condition to come upon you and then go to bed and sleep. Such a sleep would be the most healthy, restful, and beneficial tonic to the body that one can imagine. Even if the person went to bed as early as 7:30 or 8:00 o'clock in the evening, it would be the best thing possible for him. It would be a sleep that is not only complete with perfect relaxation and, therefore, extremely beneficial in a physical and mental sense, but it would be a sleep that would unquestionably bring Cosmic attunement and attunement with all of the harmonious, beneficial vibrations. Even if the rest of the evening exercises have to be abandoned, the sleep would be far better for that evening and then the exercises could be tried again the following evening.

If, on the other hand, your breathing exercises are being done at a time when you must keep awake and when you have other things to do during the evening, then it is perfectly proper to cease the breathing exercises for that day and go on with other matters that will not produce sleepiness. Sleepiness or drowsiness can be caused by several things. First of all, either mental or physical fatigue, or both, can cause sleepiness and

drowsiness, and the coming of this condition may indicate that you have brain fag or physical fag from work done during the day or just preceding the coming of the condition, and to yield to the sleepiness and go to sleep is simply answering one of nature's calls and is an excellent thing to do.

However, sleepiness early in the evening or in the afternoon, or at a time when it should not occur, can be due to drinking of coffee or other stimulants, a toxic condition of the system through the lack of a proper amount of fresh air in the place where you have been working or reading, or it may be due to constipation or other physical conditions. If you find that any of our members who write to you are complaining of a sleepiness during the day, you must advise them to clear out the system, breathe more fresh air, drink plenty of water, and look after their physical condition.

On the other hand, sleepiness can also be produced at times by Cosmic attunement. In such a case, the sleepiness will only last for a few minutes, and to close the eyes for a while and doze in a relaxed, peaceful condition will establish an attunement with the Cosmic that is very beneficial. Five minutes of such relaxation with closed eyes will be equal to an hour or two of ordinary sleep.

However, you may tell any members who ask you about deep breathing that if they find that taking very deep breaths, or taking many of them on any one occasion, seems to bother them in any way, that they may modify the breathing exercises by not taking such deep ones or by taking fewer of them. Deep breathing, however, is something to be cultivated because it is one of nature's most fundamental principles of maintaining life, health, and Cosmic vitality. The only reason why deep breathing can possibly bother any person is because in the past he has not done enough of it and, therefore is not accustomed to it, and in such a case such a person is not as healthy nor as well developed in many other ways as he should be.

Living the Life

I want to call your attention this morning to one of the many incidents called to our attention each day showing what our members are actually doing in living the life of Rosicrucian principles. Too many times the critic of such an organization as ours, unfamiliar with anything that is being done on the inside by its members, expresses the opinion that practically everyone who takes up such work as this has a purely selfish motive and utilizes what power and benefits may come through the knowledge we dispense, for purely selfish ends.

In other words, they have considerable doubt regarding any motive of helping mankind being in the minds or hearts of those who devote themselves to our work.

Our contention, of course, is that no matter how greatly any student of our work may apply the principles in a purely personal way and become personally benefited, there is sure to be some reaction of this personal benefit in the lives of others. It is ridiculous to think that any man or woman can become more prosperous, happy, peaceful, healthy, and optimistic in life, and more practical and efficient in the use of natural laws, without in any way affecting the lives of others with whom they come in contact.

If the husband and father in a family is benefited through our work, most surely the other members of the family, especially those who are dependent upon him, become affected by his improved condition. The same is true regarding the wife and mother. Even when one brother or one sister in a family becomes more happy and successful through our teachings, the inevitable result is that other members in the family notice this difference, try to benefit by it, and either become members of the organization also or put into practice many of the principles they have seen applied by the one who is a member. Thousands of reports of widespread benefits in families and immediate communities, through success and happiness of one of our members, are in our files. Most certainly no one can help mankind and aid in improving the general condition of humanity unless he or she is personally healthy, happy, successful, and enjoying most of the blessings of life. For this reason, we encourage the personal application of our principles by our members and do everything we can to help them to become personally and even selfishly devoted to the practical use of everything we teach.

But did you ever see anyone read a very fine book which was most enjoyable and not desire to loan that book to someone else or tell them the story? Or have you ever found a person who enjoyed a good play or motion picture and who did not recommend it? Did you ever notice how a new article of food, or household utility, or excellent recipe, was spoken about and recommended by word of mouth and advertised freely and enthusiastically? The large and successful businesses in the world today count the asset of good-will and personal recommendations as the largest and most profitable means of advertising and promotion. The tendency on the part of human nature to want to share and tell others about that which they have enjoyed or profited by is a tendency that has greatly helped the advancement of civilization in many ways.

If our members find that through thinking certain things, or believing certain things, and applying certain simple rules and regulations, that their life brings them health, happiness, prosperity, and peace, they are going to go out of their way to pass these principles and ideas on to others. But the member must first be successful and happy himself before he is enthusiastic to the point of wanting to tell others, and before he makes the others realize that he really has some knowledge or some principles that are worth while.

Look at the manner in which newspaper editors and feature writers consult Henry Ford, and Mr. Rockefeller, and hundreds of other successful and happy business men, asking them to state in a few words what they consider the keynote to success in life and what advice they would give to young people or others who are not so fortunate in life. Nothing attracts success like success, and nothing has as much influence upon the multitude as the success and happiness of an individual. You may have all of the wonderful theories and principles of successful living well written in your mind and memory, and you may know the Rosicrucian work like you know the alphabet, but if you don't practice it, and live it, and make it demonstrable in your own life, you are not going to influence others and make them feel that they should live the same way that you are living or studying the same things that you have studied.

Do you suppose that any man who was unkempt in his appearance, slovenly in his personal attire, wearing shoes that were worn out and clothes with holes and patches in them, and having no money with which to eat or buy the simple necessities of life could go about in his community or in a public place and try to attract an audience by lecturing to them on the subject of "How to Be Successful and Prosperous in Life"? On the other hand, even a person who was not well educated in the English language, or who could not express his thoughts well for lack of academic education, but who had every other earmark of happiness, health, a radiant personality, and the ability to command things needed by him, would be able to attract an audience anywhere by offering to explain how to be successful in life.

Therefore, our hope in spreading the Rosicrucian work throughout the world and carrying out the original ideas of a world-wide reformation lies in making each of our members individually and personally successful, happy, and healthy in life, and then let them live the life and demonstrate it.

We have noticed that in every community where we have gradually developed and changed the conditions in the life of one individual and brought happiness, peace, health, and contentment to either a brother or sister in that community,

there shortly follows a wide interest in our work and there is a gradual change in community conditions. You know how often we receive letters from persons in various communities who admit that they have been helped, or have been inspired to live better and do things differently, by watching the great change that has taken place in one of our members. In some places the civic affairs of communities have been gradually changed through the influence of just one member and in many communities the general health conditions, school conditions, hospital conditions, and similar things have been gradually improved through two or three of our members in that community demonstrating by their own lives and by their arguments that previous methods were wrong.

If our members continue to advance and become influential through their own success and happiness, they have a very wide effect upon communities, cities, and states. In many communities and cities one of our members is a mayor of the city, or a judge in the court, or newspaper editor, or the principal physician, or superintendent of public schools, or in some other position where he or she, with the assistance of some other members, can put into community practice many of the principles of our organization. But, first of all, we had to bring these individuals up to a point of personal success, power, health, and happiness, so that they were like a magnet in the drawing of others into the work.

This is why so much of our time and effort is so gladly given to our members in regard to their personal problems. Again we say that we are not conducting just a school or a college, and our members know that we are not selling lessons or selling instructions of any kind. The dues which members pay are dues for membership in a fraternity. The instructions are purely a side issue, preparatory to the other work we want to accomplish for each member in their lives. The lessons and lectures, therefore, are not sold but given freely to our members and do not constitute the principal object of our existence. The lessons are loaned to the members to read and to use in their own lives, while the fees that they pay as dues cover all the other benefits of membership in the organization. If we were merely a school and our dues were intended to cover the cost of the instruction, we could far more economically operate as do other schools or educational movements by eliminating all of the personal help and personal interest in the general welfare of our members. A school of law, or a school of music, or of engineering, chemistry, physics, art, electricity, or any other subject, does not devote at least seventy-five per cent of its time and operating expenses to caring for the student's personal

affairs and extending this service even to all of their family, and friends and acquaintances.

Therefore, I want to call your attention to this little incident that arose in the correspondence of this morning and which is not an exceptional case or unusual in any sense, but one which all of us have seen in hundreds of examples each month in the reports coming from members.

The Critics—"God Forgive Them"

I have something a little humorous to talk about this morning although I presume a great many will take it seriously. Every now and then we hear in our correspondence of some criticism made either of our organization and the work we are doing, or of similar work being carried on by other organizations. Several outstanding facts are usually revealed in these criticisms: First, that the writer is not a member of the organization being criticized and knows nothing about its real work or nature of activities; secondly, the critic is seldom even a student of the subject being criticized.

After all, it is the one who has paid some dollars and cents and given much time and effort to a thing who is justified in making any complaint, and it is the one who has thoroughly studied and analyzed any proposition or subject of study who is qualified to criticize. It is a notable fact that cultured or intelligent men and women who have carefully and conscientiously investigated and studied such principles as we teach seldom indulge in criticism of a sarcastic or destructive nature. It is easy, generally, to immediately classify the nature and intelligence of a critic by the manner in which the criticisms are made.

It is surprising, however, how many persons will take a criticism seriously because it is published in a magazine or newspaper. The fact that the author or originator of the criticism is able to break into print seems to give great weight to the criticism. So many are prone to say "Such-and-such a magazine or newspaper said so-and-so." They forget that the newspaper or magazine is no greater than the intelligence in the minds of the writers backing it, and that a newspaper or magazine is no more infallible than the intellects of its contributors.

A criticism whispered over the back fence by a neighbor is often cast aside as inconsequential and unimportant, while the same criticism written into a magazine or newspaper article is looked upon as the last word of authentic information. However, the script in the paper or magazine may have been written by the selfsame backyard critic. Certainly, the fact that a statement is made "in black and white," or in print, does not give it any additional value or correctness.

If the printed article is signed it merely assumes the nature of a more responsible authorship, but this does not give it any additional value as dependable evidence. If the person or organization being criticized has also put its statement in black and white, or in printed matter, over its signature, it should be considered as good a piece of evidence as the criticism, and in such a case you merely have two opinions that disagree. The fact that one is in a newspaper or magazine, no matter how old or well established the newspaper may be, does not indicate that such an opinion is more dependable than the opinion issued by the organization itself. I hope that our members will come to realize this and look upon critical opinions as merely personal opinions and not ultimatums that settle a whole argument.

Appropriate to all of the foregoing is a letter that I have here in my hand and this is where the smile comes in. One of our good brothers in New Jersey who is an expert in radio engineering matters and a competent and intelligent man read an article in a magazine called "Wonder Stories." In this article a woman, writing under a pen name, made the statement to the effect that "when a chap goes in for occultism and reincarnation ballyhoo, and takes it seriously, he is mentally deficient." Our good brother immediately wrote to the author of the article, stating that her conclusion led him to believe that she was in possession of facts which would substantiate her statement and that he would like to have her present these statements to him for his own guidance. He told her that he was a student of these subjects under the Rosicrucian Order and would like to have whatever evidence she had to support her claim.

It is more than likely that thousands of persons read this statement in the magazine and immediately concluded that what the woman wrote must be true because it appeared in print in a public magazine. Perhaps very few of those persons stopped to ask themselves what kind of person it was that made such a critical comment and whether the person was qualified to express such a wide-sweeping opinion as this. I have no doubt also that this woman's statement will be quoted by many who read it and that later on we will hear of it in such form as this: "The other day I read in a very prominent magazine an article by a well-known writer and investigator who said that after many years of careful study and investigation she had discovered that persons who study occultism and reincarnation are usually mentally deficient or on the border-line of insanity." And thus the quotation would pass on from one to another until it became an established and authentic decision as to the type of persons who delve into the principles of our existence.

Our good brother in New Jersey, however, decided to find out whether the author was worthy of consideration as an authority on the subject. That is why he wrote the author his letter. Now let me read you the answer that came from this self-appointed critic of such studies. In part of the letter she said:

"Since you take to questioning what I said in 'Wonder Stories' magazine, I am only too glad to oblige you in any way. But first, what proof have you to offer that occultism and reincarnation are not ballyhoo? You ask for facts. Why, you poor fellow, don't you realize that such a belief is really the sad reaction of a diseased mind? You musn't allow yourself to become set on one subject. It is dangerous. I admit that life is so one-sided, unequal, and very often tragic that everyone harbors a secret hope for the unattainable. Candidly, I'd like to believe it myself, in spite of the fact of personal selfishness. When man finally gets enough horse sense into his head to realize that he is merely a speck in the great universe, and only here by *chance*, then he'll come down to earth and really amount to something. Do you really believe that the officers of the Rosicrucian Order actually have faith in the tommyrot they preach? You bet they don't, and meanwhile they thrive on the fat of the land from your money. All orders, including the churches, are the same, commercial organizations, yet secretly they have no respect for their members, and why should they? I suppose you think I'm a young silly thing and trying to convert you. Nothing of the sort. I married at sixteen years of age and have borne five children, proving that I am not only perfectly normal but mentally above the average, as I had sense enough to chose a man thirty-two years my senior. Sincerely yours, P. H. E."

Now let me ask of you, when you are through smiling, whether a person who writes such a letter as that, is of the intellect, character, and nature to constitute a good critic of such work as ours? First of all, she shows her convictions and beliefs when she says that a man is merely a speck in the universe and born here by chance. Secondly, she shows her spiritual development and intellectual status by claiming that all organizations, including the churches, are commercialistic organizations and that none of the officers of these organizations have any respect for their members. Such words as these prove that the writer is a Bolshevik in the intellectual, spiritual, and moral world. She is also suffering from an exaggerated ego, indicated by her statement that she is mentally above the average and asking us to accept as proof of this statement the fact that when she was sixteen she married a man forty-eight years old, as if that had anything to do with

her qualifications as a critic, and as if it proved her to be anything other than foolish.

Yet this is the type of mind that rushes into print with a sweeping and final condemnation of our work and the work of other organizations. If you visualize this type of woman posing as a critic you cannot help smiling and laughing at the idea that anyone would take her opinions seriously. If we could always have so good a picture of the real self back of some of the news paper and magazine articles we read we probably would cease reading them and pay no attention to the opinions expressed. Just think of such an intellect attempting to tell our brother in New Jersey, who is a highly educated and well-trained specialist in the sciences, that he is mentally incompetent or deficient. It really constitutes our one good laugh for the week.

Books and Plays

Lo and behold, we have a new problem to face now, for undoubtedly we are going to receive thousands of letters in our mail from all parts of America and elsewhere from members and non-members, asking us who is Temple Thurston and what we think about a book called "The Rosicrucian."

It seems that Mr. Temple Thurston—whoever and whatever he is—has written a book called "The Rosicrucian," in which he has the Rosicrucian doing the most horrible things that can be done by an individual against humanity and against many good principles in life. The book makes it appear that the Rosicrucians can use a black magic power of some sort to do all kinds of horrible things. So far as we have learned, through investigation, he never was a member of any Rosicrucian organization and has simply written his tale out of whole cloth as a piece of fiction.

In explanation, he told one interviewer that he thought the Rosicrucian organization had been dead for thousands of years and that there was nobody living who knew anything about the work of the Rosicrucians and, therefore, he did not think he had harmed or injured anyone.

The day is coming when our organization, especially through the help of the M. E. C., will have to see to it that such publications are not allowed. What do you suppose would happen if someone was to write a book entitled "The Freemason" and in it pictured a member of that fraternity or group of members of the fraternity practicing all kinds of horrible principles? The book would be held up from going into public sale.

If our members hear of this book, or it is brought to their attention, they should promptly state that it was not written by a member of our organization but by one who knows nothing about

the Rosicrucians and only drew upon his imagination for an interesting piece of fiction, just as Jules Verne and thousands of other writers have done. You officers and our members will appreciate now why we have spent so much money in placing thousands of copies of our recent new books in the public libraries of America and other countries.

We must provide ways and means for the seeker or inquirer to find something true and authentic about the Rosicrucians. As it was a few years ago, any report from a newspaper or newspaper writer, researcher, editor, novelist, or scientist who heard something about the Rosicrucians and went to the public library as a natural source for correct information, found there only a few books dealing with the subject of Rosicrucianism and practically everything he found there was false, untrue, exaggerated, and misleading. Some books there dealt with astral planes, spirit manifestations, and all kinds of freak subjects claiming to be Rosicrucian principles. Other books contained a lot of nonsensical and disgusting sex teachings under the guise of Rosicrucianism, and others gave impossible and ridiculous histories of the organization. Our book dealing with the history of the Order, with questions and answers on the history, the "Rosicrucian Principles for Home and Business," and the "Mystical Life of Jesus" show that the Rosicrucian organization is sane, sensible, clean, and wholesome in its teachings and principles.

If the public library in the community of any one of our members does not have any of our books in it the members out of pride for our organization ought to see to it that a copy of "Rosicrucian Questions and Answers and Complete History of the Order" is bought by some one of them and put into the library as a donation. Each member ought to be proud of his organization, and should see to it that no one in his community will go to the library and find nothing but the wrong information on the subject of Rosicrucianism. If any of our members find none of our books in their libraries, they ought to write at once to us and ask us what book or books they could buy and donate to the library that will get the correct information to that library.

While speaking of books I am reminded to say something about plays. A number of good moving pictures have recently appeared on the screen which were very helpful to our members. Most of them are gone now and probably will be hard to see, so we will not speak about them, but I will speak about one that is so new that it is just beginning to be released for the first time in the big theaters and will soon be making its second appearance in the theaters showing second run pictures.

This picture is entitled "Just Imagine." It is a story of what we may expect to find in the year 1980 if we continue to make the advancement in science and occult knowledge of the universal laws. You know that some of us sitting here today in this conclave were very interested in watching this picture being made. In it is one of the finest reproductions of the largest dirigibles ever made. It is large enough to be like a hotel afloat in the air. Some of us were on that dirigible and sat in the dining room, and were entertained in the reception rooms, and stood on the decks of it looking out into the space that spread around us long before all of the scenes for this moving picture were completed. What was more interesting than the dirigible, however, was the science room in which a man is restored to life by the use of nous through an electrical means. I do not want to say too much about it because I see our secretary is taking this down and it is going into the Forum and it would spoil the story for our members. But when you see this scientific laboratory with its television and its soul projection, and all of the principles of our teachings demonstrated in electrical magnets and Cosmic rays, we want you to visualize the group of us standing in that room and examining the equipment and sitting in the great electrical chair before all of the pictures were completed. It is one of the most interesting, humorous, and yet scientific pictures that has been made for a long time.

Be sure to tell the members to watch out for it and I hope that some of our readers will ask their local theaters to secure "Just Imagine" for a showing, either as a first run or second run. I hope also that all of our members saw the picture "Byrd at the South Pole." It was also filled with important knowledge of many laws and principles of interest to our members.

I think that from time to time as we learn of a new picture, or participate in the arrangement of some new picture, or give suggestions to producers for new pictures along our line, that we should comment about them in the Forum so that our members can watch out for them.

Impersonal Advice

I just had occasion a few minutes ago to give some very serious advice to a member who wrote and asked for it. You know that I have always said that advice is like castor oil—it is very easy to give and very hard to take. But when persons come to you asking for a spoonful of it you realize that they must be willing to take it or they wouldn't go to the trouble of asking for it. We have large quantities of perfectly good advice here in storage for nearly all of our members and I think that each one of us has a pretty good idea

where we could give some fine doses of it practically every day in the year, but, keeping in mind that it is only accepted and taken by those who ask for it, we do not venture to offer it otherwise.

Have you ever stopped to analyze as to the reason why our members write to us for advice on so many thousands of questions that are not directly related to our work? I will tell you what you probably would conclude, after examining scores of letters to see if you could find an answer. It is because our members realize that our advice may not only be expert, or efficient, and sound, but it is so impersonal and so free from bias, prejudice, or any ulterior motive that they feel safe in accepting it.

If a Brother or Sister writes to us and states that he or she has one thousand dollars or three thousand dollars worth of bonds or actual cash to invest, change, or transfer, and wants to know whether we think certain other bonds or investments should be taken up, they feel sure that whatever answer we give will be perfectly unbiased and impersonal. Thousands of our members have learned this through many years of contact with us and they learn rapidly even from just one letter received from us.

They realize very quickly that our answers are always frank and honest and that our recommendations or advice are according to good judgment and for their own best interests and not for ours. You know how many times members have written to us telling us that they have just inherited a small amount of money, or have just received an amount from an insurance policy, or now have a certain amount in a savings account and they want to know if we can suggest where they may safely invest it.

No member has ever received a letter from us advising them to loan that money to us, invest it in AMORC, or place it in any form of business interests with which we are connected or have the remotest personal interest. That fact has made thousands of members realize that we are not biased in anything we say or recommend.

On the other hand, we are often asked to recommend schools, special courses of study, books, real estate purchases, trips, tours, and thousands of other things, and our advice is always based upon what will be of the greatest benefit to the member, with no personal consideration or any ulterior motive back of our statements.

We know only too well that thousands of our members are located in small cities or towns or communities and there is no one to whom they can go for advice except a clergyman, a physician, a lawyer, or friend who is so well known in the community and so well known to other friends and relations of the member that to go to these persons and ask for advice might lead to a per-

sonal family matter being broadcast in the little community, and, furthermore, many of these persons that might be consulted have personal prejudices or selfish interests which might influence the answer they would give. Therefore, our members prefer to write to us and in confidence state facts that they would not think of stating to anyone else in their city or community, knowing that what they tell us will never go any further than the minds of those few of the high officers here and it will remain located in their hearts, and that our advice will be for the member's own best interests.

Then think of the thousands of men and women who have no one at all to consult, who live much alone in life and who must keep their private affairs to themselves. I don't think any of us have ever been as lonely for companionship as some of these people and for the association with a big brother to whom they can go with their problems and find a real sympathetic understanding. That is why there are so many heartaches in some of the letters we receive and in most of them they maintain a real companionship which we try to encourage and develop.

So let us ever keep in mind that we occupy a unique position in our relation with our members and let all of our letters be kind and extremely sympathetic so that the sympathy that is in our hearts and understanding in our minds will be readily and completely conveyed to those who have written to us for information of any kind. Even if our letters are forced to be brief, because of the great amount of them, let them always have a tone of true companionship and sympathetic understanding. Give your advice freely and as helpfully as you possibly can and encourage them to open their hearts to you and make this Headquarters their spiritual and mental home if they cannot make it their physical home, because of the distance or space that exists between us. What a joy and privilege it is to be able to solve important problems for our members this way, and in a critical time, through a kind word, prevent a wrong decision or a wrong act that might change the entire course of their lives and bring them sorrow and grief for many years.

Cathedral of the Soul

Before passing on to some other subject I want to speak about the work of the Cathedral. All of you know that it has become a world-wide Cosmic institution. We had no idea that so many persons in foreign lands would learn of the work of the Cathedral so quickly. But it seems that nearly all of the foreign jurisdictions have translated our little book called "Liber 777" and in every foreign land there are hundreds of members who are at-

tuning with the Cathedral at our periods or at periods which their own jurisdiction have established. This is why so many of our members report that nearly each week they discover that there are more and more foreign persons, usually in beautiful foreign garb or clothing, at the Cathedral sessions. Many of the Masters of foreign lodges and high priests in Rosicrucian temples or monasteries have been in contact with the Cathedral and their fine appearance and their wonderful official robes have made lasting impressions upon our members.

What I wanted to say was that some of our good members here in North America have a few misconceptions about this Cathedral. I think I can best explain this misconception by referring to a letter recently received. In this letter our good member states that he is very much surprised to see in an American magazine one of our advertisements in dignified form announcing to the public that they could have a copy of the book called "The Cathedral of the Soul." He stated that it was his belief that the Cathedral of the Soul book was limited strictly to our members and for their private use and he could not understand why we advertised and offered it free to the public.

Now there are two misconceptions in this brother's mind and I hope all of you will help other members to correct their minds of many similar misconceptions. In the first place, we have two books dealing with the Cathedral of the Soul. One of them is called "Liber 777," which explains the purpose of the Cathedral, how to contact it, and the periods of the various sessions. This book is not only for our members but for any of our friends or acquaintances who may have reason to want to share in the Cathedral sessions. I cannot find any place in our literature where we have said that the Cathedral of the Soul and its benefits were limited exclusively and strictly to our members. God forbid that we should ever narrow our work down so that it excludes the needy, the suffering, or the sorrowing, or the sickly, regardless of creed, sex, nationality, or membership. You and I know that thousands of members have showed or loaned a copy of "Liber 777" to their friends, or to those who were ill, and asked for us to cooperate to help these persons who were not members of the Order and we have never hesitated for one moment in doing so. You know that we would be happy to have a copy of "Liber 777" placed in the hands of every needy person who would give proper and sincere consideration to the work of the Cathedral.

The other book dealing with the Cathedral of the Soul is a book like the "Light of Egypt." It is purely a propaganda book telling the purposes of the Order, its history, the advantages of mem-

bership, and how to become a member. In this regard it is like the "Light of Egypt," but it contains the one additional feature that in it mention is made of the "Cathedral of the Soul" and the fact that through this Cathedral our members enjoy Cosmic benefits. On the cover of this book is a picture of the Cathedral and the title of the book is "The Cathedral of the Soul." It is not a book of interest to our members, for it tells them nothing that they do not already know. This is the book mentioned in a few very dignified advertisements published in certain good magazines of this country. It is not the book called "Liber 777" which I have already described. Therefore, you see our Brother has mistaken the one book for the other and at the same time is mistaken in the belief that the work of the Cathedral is limited exclusively to members. I hope now that we will make this point plain in our literature and in the Forum and elsewhere.

Suicide

Let us stop and think for a moment of the laws and principles involved in suicide. During the past few months, because of the business depression throughout the country, we have heard a great deal about suicides and there have been more of them than in previous years.

There are two ways to look at the subject of suicide. First, let us look at it as an ethical or social problem, and then let us look at it from the mystical point of view.

The average suicide is due to a desire to get away from some worries or trouble. Of course, we must concede right from the very start that a person who commits suicide is not mentally sound or rational, or at least, capable of reasoning properly. So there is no use in our arguing that they should know better or think better, for if they were capable of thinking properly at all, they would not commit suicide. To understand the problem, therefore, we must look at it from the point of view of the person who is contemplating suicide. Such a person believes that he or she has reached the end of his or her forbearance or toleration of existing conditions. Occasionally, there is one who thinks that greater troubles or a catastrophe is about to close in on him, and, of course, there are those who commit suicide to avoid arrest or some imminent scandal or disgrace. The average suicide, however, is due to a desire to be free of any continuation of the worries and troubles which have been oppressing them and tormenting them in a mental way. Such persons think that because there is worry and trouble all around them, they can get away from this and be at peace by abruptly ending their life.

In other words, the viewpoint is that because a person has a great deal of trouble and worry here in conscious life on this earth, it can all be ended by ending this life and being plunged suddenly into either another life or no life at all. A large proportion of those who commit suicide do not believe in the immortality of the soul or any after life or the existence of a future state of any kind. However, quite a few of them do believe that the future life, even of a person who has committed suicide, will be easier and more peaceful than the worries from life that they have had here. Such arguments sound like the old argument about the grass being greener on the other side of the fence.

During this business depression of recent months, we have heard from so many persons who have felt that they ought to close their homes and pack up their belongings and go to some other city. Many living in St. Louis have written to us that they thought conditions would be better in Chicago, or New York, or perhaps in San Francisco, or New Orleans, while those living in Chicago or New York felt that conditions were better in St. Louis or Kansas City, and a great many who live in New Orleans were sure that St. Louis was the better city to live in because of the better business conditions. It has often seemed to me, as I read the correspondence of persons writing to me in regard to moving, that there must be thousands upon thousands of people in America who can hurriedly close down the lid on a trunk and grab it by one of the strap handles and pull it out on the street and be ready to go somewhere else on the sound of a gun. And, these people believe that somewhere else is always better than where they are. I suppose if we could see a living map of the United States with everybody on it moving, we would see thousands upon thousands of persons hurrying and scurrying from the north to the south, and from the east to the west and vice versa in this grand and continuous parade of moving to another place that is better. Every such move is a setback in practically every case. Even when there are certain advantages to be gained, there are certain definite losses. The railroad fare is the first item of loss, the selling of furniture, the giving up or releasing of a home is another loss, the separation from friends and acquaintances is another very valuable loss, especially to those who are out of employment or seeking new employment, the setback to children in their education by changing schools, and the changing of clothing and other incidental items adds to the cost, and unless the advantages in a new place are extremely great, it takes a long time to make compensation for the loss in moving.

But to return again to the suicides, I want to say that these persons are also of the moving class

To them, the whole world is unsatisfactory and so they are going to try and get away from the entire earth. It certainly is a distorted viewpoint. Unless where they are going to is known to them to have certain advantages, the loss by making such a move is a million times greater than in packing up and leaving one city and the going to another city.

After all, we do not get away from our real troubles by changing locations. Any troubles which we may have and which could be wiped away or negated by moving the body could be negated by moving the mind in its thinking. You cannot avoid arrest on the part of the government or city officials by moving, and you cannot avoid the Cosmic decrees by moving, and you cannot avoid the torments of your own conscience by moving. All other things can be controlled by your thinking. And, it is far better to stir the mind into action than to force the body to move, especially over a long distance and at considerable expense.

The idea that our troubles are of such a nature that we are willing to give them away, or run away from them and plunge ourselves into a new environment and take chances with new or different troubles, is a ridiculous thing. Just to show you how foolish the idea really is, let me ask all of you here one interesting question: Suppose that each one of you could take all of your troubles, worries, and anxieties, or problems, and put them into a sack, and tie them up; and suppose that everyone here in this neighborhood did the same thing, and all of these sacks, without any label on them, and without any names, and all of them looking exactly alike, were placed out here in the street in a huge pile, would you be willing to take your chance on picking anyone else's sack and taking it home with you and assuming the responsibility for what was on the inside? I am sure that, as you thought it over for a while, you would suddenly decide that you would rather have your own sack back again than take a chance on anyone else's sack. Why, then, will persons foolishly tear themselves away from conditions which they can master and with which they are more or less familiar, and plunge into something new that may be fraught with more dire consequences than they can cope with? No matter how terrible our troubles may be, we know that most of them are of our own making; we know why they are, and how they are, and we know the weakness in most of them, and we know how we can defeat some of them and stand victor over them in the end. We are not quite sure about this when we are suddenly thrust into any troubles that are not familiar to us.

Now, the person who commits suicide simply takes his troubles and ties them up into an imaginary sack and throws them overboard, and grabs hold of a brand new sack that is jam full of unknown possibilities. If such a person could reason at all, he would know very well that the new sack could not be filled wholly with sweet flowers and milk and honey. He would know, first of all, that since he is committing a wrong act, or at least doing something that is contrary to all the laws of nature, there would be some reaction from his act in the middle of his new sack. In other words, even if the person who commits suicide does not believe in a God or a spiritual world, or in any Cosmic laws and principles, he knows that his act is going to be an injustice against the laws of nature, at least, and he should know that in some way, nature is going to react and demand compensation for what he is doing. Therefore, such a person should know at once that the new bag is not going to be full of peace and happiness. Whether there will be more trouble in the new sack than there was in the old one is something that such persons cannot know, and it is far better to hold fast to what you have and try to master it than take chances on an unknown quantity. Therefore, from the purely ethical or social point of view, the person who commits suicide is making a serious mistake in judgment and is defeating his own purpose, and he is not escaping any trouble, but is simply adding more to what he already has.

From the mystical point of view, the act of self-destruction is one of the grossest crimes against Cosmic law and Cosmic principles. The interference with the Soul's cycle of existence is an arbitrary interruption in Cosmic manifestations, and so far as the shock to the character and personality are concerned, it is equivalent to a man taking hold of the bare wires of a power dynamo and having a tremendous current cremate him into ashes.

Secondly, the interference with all of nature's laws is a sin and a violation that nature will not forget, and for which she demands extreme compensation. The inner self and psychic body, when relaxed suddenly through suicide, is plunged into an intermediate state where the soul and its consciousness are held earthbound to suffer all of the regret and deep sorrow for the act committed. For days, and weeks, and months, such a soul is conscious of what it has done and conscious of the Karmic punishment decreed by the Cosmic, and conscious of the comments and criticisms of those who are still alive. Such torment, such suffering, such spiritual and mental anguish and pain are beyond anything that the human mind can suffer or experience while still in the body. From all sides, the spiritual emanations and psychic per-

sonalities of persons still living here on earth or living in the Cosmic realm grin at the personality that has just been released through suicide and point their finger in shame and derision, and the inner self is mocked by the trials and tribulations of life, which dance around him and keep up their tom-tom of torment on the mind to show that he has not gotten rid of them by ending his life.

Truly, however, we should not criticize or condemn a person who commits suicide, for we should pity him, for it is an unbalanced mind and irrational in its thinking that even contemplates such an act. When we know of anyone who is thinking of it or talking about it, we should do our utmost to point out to them that what they plan is no way out of trouble but a rushing into more of it. Seldom, however, do we have the opportunity of knowing beforehand who is contemplating such an act, for usually such a person is a coward and realizes to some degree the cowardliness of his plans and in shame he hesitates to speak of them. Whenever man wilfully interferes with the laws of nature or the Cosmic, he must make compensation, and, most certainly, there is no greater form of wilful interference than suicide.

Writing for Help

It seems to me that most of our members do not realize that they are overlooking one simple way of aiding us in securing the quickest possible help in many instances. You know that we have sent to all members a little pamphlet telling them how to write their letters to AMORC. Since that pamphlet has been in circulation only about two per cent of our members have followed the advice. Why they overlook and fail to do what we ask is something that we cannot understand. Hundreds upon hundreds of our members write to us each week and seem to be as wholly unconscious as to what we said in that pamphlet as though it had never been written.

These members simply cheat themselves of the quickest possible answer to their letters. They write long letters asking for suggestions, or advice, or help of some kind, and they fail to put their name and address at the top of the sheet and they fail to give their key letters after their name. This means a delay in classifying the letters so that the right person will answer them to begin with. In the second place, it delays the right answer in getting to them properly.

I wonder if there is any way that we can impress upon our members this one important fact: If they have any questions to ask about anything in their own life, or of a personal nature, or regarding the principles of our teachings, if they

will write these questions on a sheet of paper in their letter and leave a blank space under each question for a brief answer to be written in with pencil they will get an answer three times more quickly than if they do not do this. Take, for instance, the mail that comes to my desk every morning.

The first thing I do is to open each letter and read it to classify the letters into several piles. Those which my secretary can answer by simply sending the desired literature or mailing the desired back number of a magazine or something of that kind I do not bother with, personally. The next classification of my letters must be those that ask definite questions and leave blank spaces under them for answers. Without waiting to call my stenographer, or secretary, or without bothering anyone else I take my pencil or pen and briefly write the answers to the questions right on the sheet of paper that has been sent to me. These letters are then turned over to the Mailing Clerk and mailed right back to the sender. Such letters, therefore, are answered and mailed the same day that I receive them. The third classification of letters represents that big pile which contains long questions mixed in with other correspondence and which must be answered with dictated letters. Sometimes it takes me half a day to read these letters without answering them, and then there is another day spent in dictating, and another day spent by stenographers in writing them, and so the answers do not go out until the third day. This is an unnecessary waste of time.

Let us tell the members again how they can get the quickest answers. Take a sheet of paper, put your name, address, and key letters at the top of the first sheet. Then begin by just asking your questions, making them as brief as possible, and leave two or three lines under each question for us to write in an answer. After the last question has been written, then make any comments that you wish to make regarding the work. Your answer will be written right on the same sheet with your questions and the entire sheet mailed back to you. This will save time and give you personal answers and personal help which you want with the least delay in every department.

Perhaps in another ten years we can make our members realize that this a greater help to them than it is to us. Keep on emphasizing this point in all of your correspondence.

An Opportunity for You

I have a plan that will probably please a great many of our members, if it is brought before their attention through the Forum. I want to discuss with you and have you become familiar with it

before it reaches our general membership through the pages of the Forum. It is not a new plan but one that has been in use for a long time in a very limited way, but I now wish to make it more efficient and of greater service. I hope, therefore, that every reader of the Forum will notice the announcement of this plan and give it careful reading.

I suppose that all of our members have noticed that the lecture staff at Headquarters does not consist of one or two persons who sit down before a typewriter, or in front of a stenographer, and grind out personal opinions which become the lectures and lessons of our organization.

Every lecture and lesson is based fundamentally upon the original Rosicrucian teachings, as transmitted to us from antiquity and modified by the various lecture staffs in foreign countries and then revised and edited by our own lecture staff here in America. This lecture staff is assisted by a large number of specialists in various subjects of research.

These specialists are not only actively engaged in the arts and sciences which they represent, but are students and investigators of the new revelations in their individual fields, and many of them have large laboratories in which they can carry out their experiments or investigations. Whenever they discover some new fact, or hear of some facts that have been tested in our laboratories and found to be true and it has some bearing upon one of the subjects we are teaching, they submit the fact to our lecture staff and if we find them of practical helpfulness we investigate still further or submit it to other research staffs in the foreign Rosicrucian branches and eventually these new facts if approved are added to our teachings.

In this way the preparation of our lessons and lectures is wholly an impersonal matter. Our students are not studying the opinions of any founder of the organization, of any "discoverer" of a new philosophy, or the inventions of some dreamy mystic who believes he has had a personal revelation of some kind. Even those facts, laws, and principles which are revealed by the Cosmic to our workers in the various departments are tested in every possible way by the members of the research and lecture staffs to be sure that they are practical and dependable before they are introduced in our teachings.

It is notable that throughout the ancient Rosicrucian teachings and throughout our own modern presentation of them there is no mention of any person's name as author or discoverer of any of the great truths. The only possible exception is in connection with the famous Nodin manuscript in the Fourth Grade of our work.

Now I want to help our members in a more practical way by the enlargement of this research

and lecture staff. During the past year there have been hundreds of requests in our correspondence from members who are just entering into or engaged with one of the arts or sciences as a daily activity. Very often problems arise in connection with their affairs upon which they need some special advice or help. They write to us for this advice, which is the natural and logical thing to do.

If the problem is in connection with chemistry, we have been happy to forward the special question to one of the chemists who is connected with our research work. When the subject has dealt with physics, we have turned it over to the members of that department. If it had to do with law, art, music, harmony, medicine, surgery, engineering, electricity, etc., the question was turned over to the proper research worker. In this way a great many of our members have received very practical help quickly and efficiently. The thanks and appreciation that has come to us from members who have been helped in this way constitute one of the great joys of our lives.

Now I think the time has come for us to augment this work by the creation of a national research staff to cooperate with our research foundation. The Rosicrucian Foundation is really a research foundation. It constitutes one of the expensive features of our general operations, because many books have to be purchased, many costly experiments made, and a very large amount of money spent in clerical work, postage, the preparation of manuscripts, and the purchase of materials. We want to build this research foundation to a size and efficiency that will make it the finest in the country. Every new member helps to support this work through a portion of his dues and registration fee. It is the very basic foundation of the Rosicrucian instruction and operation in this country and will in time become an adjunct of foreign Rosicrucian foundations.

Here is how a hundred or more of our members can aid in this great work. I am now sending out a call through the pages of the Forum for volunteers in this great work, and I hope that this statement of mine will appear in the next issue of the Forum.

I want volunteers who will gladly and enthusiastically volunteer their services as members of the Rosicrucian Research Foundation and editorial staff. In other words, they will receive a certificate of membership as an active member of the Rosicrucian Research Foundation which will also make them an honorary member of the editorial staff and thereby widen the present staff or persons whom we may consult in connection with the preparation of our lectures. However, we want these volunteers to be limited to certain very definite classifications of the professions, arts,

trades, and sciences. In the second place, we desire only those who are actively engaged in such professions, arts, trades, and sciences as we enumerate. We do not want students of these subjects but those who are professionally engaged in it and have graduated in that subject from some school, or have attained proficiency in it through having been engaged in it for many years. We want those who are so well advanced in the subject that they are experts and thoroughly proficient in a practical way and not in a theoretical way.

Here is a list of professions, arts, sciences, and trades:

Aviation, architecture, general electricity, electrical engineering, steam engineering, industrial chemistry, pharmacy, structural engineering, radio, mining engineering, hydraulic engineering, dentistry, surgery, medicine, industrial physics, law, moving picture production, art in all of its branches, photography, engraving, machinery manufacturing, plumbing and sanitation, interior decorating, library systems, music in every branch, advertising, newspaper and book publishing, nursing, theological instruction, vocational guidance, steel construction, textile manufacturing, the manufacture of scientific instruments, watch and jewelry manufacturing, agriculture specialists, biologists and botanists, neurologists, opticians, wood workers, forestry experts, astronomers.

The foregoing list is not complete, for there are many arts, trades, and professions which are already included in our present representation and there are a few which I may have overlooked in the foregoing list. If any one of our members happens to be a specialist, active in any art or profession which I have not included in the above list, he may write and offer his services and we will advise him if such services are helpful to us.

Now if you are engaged in any one of the professions, arts, sciences, or trades listed above, and have some spare time to do occasional research work for us, or to make investigations for us, or answer a letter from some member who needs some practical information in your particular subject, then kindly write a letter, addressing the envelope to: Director of Research Department, c/o AMORC Temple, San Jose, California. Do not address your letter any other way.

In your letter state what profession, art, trade, or science you are actively engaged in; then specify which branch or division of that subject you are the most familiar with or most active with, how long you have been engaged in such work, what colleges, institutes, or large companies gave you your training, and any other facts about your knowledge of your special subject that you wish to give so that we can make out an index card for

you and classify you and your knowledge in the proper way so as to guide us in understanding just which subjects or subject you are most familiar with. Be sure and sign your name clearly, and your complete address, your key letter, and, if you have a telephone, give us your telephone number.

If you have invented any important device, instrument, process, or system in your particular field or outside of it, tell us about it. If you have made any scientific discovery that has been accepted and used by others in your field of labor, tell us about it. If you have written any books or magazine articles dealing with your special subject that have been published any time in the past, tell us what the articles were, where they were published, and the date of publication. If you are employed by some big corporation or institute as a specialist or worker in your particular subject, give us the name of the corporation or institute. If you have received any honorary degrees in your particular field, tell us what degrees they are and what institute or college granted these degrees to you. If you are an associate of any scientific club, society, national organization, or committee dealing with your particular subject, or a member of any national institute devoted to the subject, tell us all about it.

In other words, tell us as much about yourself, your ability, your general standing in your field and your education and ability as though you were writing a letter to sell yourself to some firm or introduce yourself as qualified to be considered an expert in your field. Your letter will not be published but will help us to understand your qualifications better. Be sure and send these letters to us as soon as you can. Do not enclose such letters with other communications addressed to other departments but address them as stated above. In future meetings and issues of the Forum we will state what response we have had to this unusual call for volunteers in this service.

Here Is an Interesting Experiment

This morning, I want to speak to all of you in regard to a plan for some interesting experiments, which I feel sure will enthuse all of you, and perhaps surprise many of our members. The plan is not new, inasmuch as it was invented about ten years ago when we were working on some of the early experiments with the establishment of the Cathedral of the Soul. But, I believe that it has never been used by any other organization. It calls for such proficient application of the highest mystical laws and, of course, most of the organizations in the Western World that are teaching so-called occult or metaphysical principles

do not venture into the practical side of the work at all, but merely postulate on the theories of their teachings.

First, I want to read to you a letter just received and which was addressed to the Welfare Department. Our Welfare Director handed me this, and thought it would be a good topic for the start of our daily discussions. The writer of this letter, Mrs. E. H. K. of Fort Worth, Texas, telegraphed a few weeks ago to the Welfare Department asking for help for her sick daughter. The details of the illness are unimportant at this time. What is important is the fact that the daughter knew nothing about her mother writing to us for this help. Because of the nature of the physical condition, however, the case was recommended to me, and I found it one of those classifications of cases in which I am especially interested. Treatments were sent to the patient during my late afternoon treatment period after the offices here are closed, and I can be in my sanctum without interruption. This is equivalent to early evening hours in Texas. Now listen to the letter:

"I am deeply grateful for your quick response, when my appeal for help was sent. The next morning, my daughter was so much better and, to the surprise of everyone, on the second day she was sitting up. She had been in a critical condition and we were frightened by the statement of the doctor. I beg of you to continue treatment. I am going to tell you an incident in connection with this case. My daughter knew nothing about my asking for treatment for her, yet that night she said to her little girl: 'I have not been dreaming but I saw a man so plain sitting in a chair that it startled me. I only saw a side view.' She explained later to me that she saw the man so clearly that she sat upright in bed looking at the vision in front of her, and she was able to give a good description of the man to me, even of his clothing. I suspected from her description who it was she had seen and so I brought a copy of the Rosicrucian Manual to her and pointed out the photo in it of the Emperor and she promptly said, 'That's the man!' This is my first appeal for help and no one could have received more prompt attention than my daughter received. May God's richest blessings be on the Order."

I notice that none of you are surprised at this letter and it was not for the purpose of considering this as an unusual incident that made our Welfare Director bring it to the class this morning. The idea is to show the possibilities in a new series of experiments which I will now outline to you.

In order that each one of you and all of our members may understand the rules of this process, I am going to present it as though it were a game

that we were all playing for a while. I remember when I was a young man and had my first wireless station over twenty-five years ago, I thought it was a very wonderful thing to be able to sit in my home in New York City and play checkers by wireless with other private wireless station owners in Pennsylvania, Connecticut, New Jersey, and Rhode Island. Think, now, of how interesting it will be to play a game that uses the whole United States as a checker board, and we can include Canada and Mexico later on. I feel, however, that the persons living in Canada and Mexico are not going to walk up to the border of their country as though it were a fence and merely look on at the game, but will participate in it through following the simple rules.

One of the most important principles involved in this game is the fact that in sending a treatment or in making a contact with any one of our members in any city, in which contact we desire to have ourselves made visible to the member, we have to use the mystical processes of transmitting a beam of light through what we may call mental radio. In other words, we have to establish a beam of thought waves going in a straight line between ourselves and the person we wish to contact. This is not always necessary in treatment work or other work where we do not want to become visible, for in such cases we transmit the treatment through the Cosmic without the use of such a beam or ray.

However, when we do want to make ourselves visible, we must use the Cosmic ray or Cosmic beam, which is precisely like a narrow beam of light radiating from our Temple here in San Jose in a perfectly straight, narrow line across the country to the person who is to be contacted. That is the first important principle that should be understood as one of the first rules of the game. The second principle to be understood is that if any other person or number of persons living in any city between San Jose and the person we are contacting happens to be in concentration and in the path of the Cosmic ray or beam they will be able to sense the contact that is being sent and will receive it almost as clearly as the person it was intended for. In other words, it is like a radio picture being sent in a straight line across the country and if there is any other receiving station directly in this straight line, it will also pick up the message or picture as clearly as the one it was intended for. That is the second principle or rule of the game.

The third is the fact that the sender of the contact or picture can prevent it being received by others if he controls it and directs it only to the person intended. But if the contact picture or message is sent out in a straight line to go to anyone who is in the path of the beam, then all

who are receptive at that time will receive it more or less clearly.

Now with these three rules established in your mind, you probably will realize what the game is going to be. For instance, I am going to select certain members of our organization living in different cities in the eastern part of the United States. To these persons I am going to send contact pictures and messages or symbols at certain hours on certain days during the month of December, 1930. If persons living in the line of these beams will sit in their sanctums during these periods, they may attune themselves by concentration with the beam and receive some impression. In order to play this game properly, every one of our members who wants to try the experiment with us should have some kind of a map of the United States. One can be found in second-hand geography books in the second-hand book stores, or in the school books of children going to school, or in some good railroad time tables, although it must be remembered that the maps in time tables are not always accurate in regard to the boundary lines of the states. By taking a ruler and laying it on the map, it will be easy for anyone to pick out the lines of these beams passing from San Jose to eastern cities.

First, we will number the various beams that are going to be used. Beam number one will be from San Jose to Chicago. By laying the ruler on the map from San Jose to Chicago, our members will see that the beam will pass across the center of Nevada, Utah, the upper corner of Colorado, through the center of Nebraska, and the center of Iowa. That line will pass through many cities, such as Cheyenne, and the outlying districts of Des Moines. The beam being about a mile wide across the country, it will include many small cities in the various states it crosses.

Beam number two will be directed from San Jose to Superior, Wisconsin. This crosses Nevada, the upper corner of Utah, the center of Wyoming, the upper part of South Dakota, and the center of Minnesota. Therefore, it will go through many cities and towns. By drawing a line on the map with a pencil from San Jose to Superior our members will be able to see whether they live in the line of this beam.

Beam number three will be directed from San Jose to Tallahassee, Florida, passing through Nevada, the northern corner of Arizona, New Mexico, part of Texas, Louisiana, Mississippi, a part of Alabama, and part of Florida. By drawing a line between these two states, those that are in the path of the beam will be able to locate themselves. Beam number four will be directed from San Jose to New York City. This beam covers many states and a pencil line should

be drawn on the map in order to see what cities it actually passes through or comes very close to.

It should be noted that the beam going to Superior, Wisconsin, may extend itself beyond Wisconsin and reach up into Canada and, in fact, into part of New Brunswick. By drawing the proper line across the map, this can be easily determined, and the beam going to Chicago will reach beyond Chicago into the southern part of Michigan, and may, in fact, reach into New York or Pennsylvania. The effect of the beam beyond the place to which it is directed is mild, but persons living in a line with this mild beam may receive some faint impressions. It is worth while trying to see what will be sensed in the beam beyond the definite point of its intention.

Now for the time periods. Beam number one will be sent from San Jose at 5:45 p. m., Pacific standard time, on the evening of Wednesday, December 10. It will be in contact with Chicago beginning at 7:45 p. m., central standard time, on the same evening, and in other intermediate states at either 6:45 or 5:45, according to the time standard used. If it reaches beyond Chicago, it will reach the eastern station at 8:45 p. m.

Beam number two will be sent out from San Jose at 5:45 p. m., Pacific standard time, on the evening of Thursday, December 18. It will reach Superior, Wisconsin, at 6:45 p. m., central standard time, on the same evening, and will reach on into Canada at 7:45 or 8:45 p. m., according to the standard time of the station.

Beam number three will be sent from San Jose to Tallahassee at 5:45 p. m., Pacific standard time, on the evening of Tuesday, December 23. It will reach Tallahassee at 7:45 p. m., central standard time, on the same evening, and will pass through the intermediate states at 6:45 or 5:45 p. m. of the same evening.

Beam number four will be sent from San Jose at 5:45 p. m. on the evening of Monday, December 29, and will be in contact with New York City at 8:45 p. m., central standard time, of the same evening. Passing through the intermediate states, it will make the contact at 7:45, 6:45, or 5:45, according to the standard time.

Now our members should be instructed that the beam will last for a full fifteen minutes in each one of the four tests. Therefore, the members should be instructed to sit in a dark or semi-dark room, alone, quiet, and relaxed, with their minds attuned to the Cosmic Mind and not toward any of us here at Headquarters. They should not think of what we are doing here, but hold their minds open to any incoming impressions. If the beam is to reach any city at 5:45, then the persons in line with the beam should remain seated and alone and receptive from 5:45

to 6:00 o'clock, standard time. In those cities where the beam makes its contact beginning with 6:45, the members should remain in receptive condition from 6:45 to 7:00 o'clock, and so on with each of the different standard times. A pencil and pad should be handy so that the moment any impression comes, any message, any symbol, or letter, it should be written down by the member on the paper, no matter how vague, indefinite, or unrelated, or unimportant it may seem. They should also look toward some dark part of the room for any vision that may appear before them.

During each one of these tests, not only will the picture of the person sending the beam be sent forth to be registered in the consciousness of the persons who are attuned, but there will also be sent some symbols or emblems, such as a triangle in a circle, or some other combination of straight lines, crossed lines, circles, squares, etc. These symbols should be drawn on a paper just as they are impressed on the consciousness. Letters will also be sent, such as "a" or "h" or "g," and these should be written down. They may not spell a word, or they may spell a word. A thought will also be sent, such as peace, or love, or good wishes, or something of this kind. That should be put down on paper. A number will be sent also, such as 1, or 8, or 6. All of these things will not be sent at one time on each beam, but they will be sent in consecutive order, just as outlined above. In other words, for the first couple of minutes of the period, you should look for a vision in the room of the person who is sending the beam. If you do not see this, then for the next couple of minutes be prepared to receive the impression of a symbol of some kind. If you do not get this, then be prepared for the next impression, which will be of a letter or several letters of the alphabet. If you do not get this, or if you do get it, be prepared then for the next, which will be a thought in the form of a few words.

All the persons living in the straight line of these beams who receive any impressions and write them down are to send a report of what they received, with the little drawings enclosed, to: "The Director of Experiments, c/o AMORC Temple, San Jose, California." Be sure and put AMORC Temple on the envelope. Mail these as soon after the dates of the experiment as possible and, after we have received these letters and sorted them, we will have a discussion about them some time in the near future and publish the results of the experiments in the Forum.

Reincarnation

THE Return of the Soul!

THE Editorial Staff at headquarters is under a distinct obligation which it is endeavoring to fulfill. About one year ago a questionnaire was privately mailed to every active National student of the Rosicrucian Order, asking many questions on varied subjects.

Much surprising and pleasing information was revealed through the questionnaire. A careful analysis of the replies showed that one subject was demanded in book form more than all the rest, and that was REINCARNATION. Many were

the requests that a special publication be prepared, devoting every page to helpful, easily understood discussions of the doctrines and laws of Reincarnation, without limitation, bias, or prejudice.

Thus, it is a pleasure to announce that the Editorial Staff induced Dr. H. Spencer Lewis to contribute certain manuscripts on Reincarnation which have been prepared into the most fascinating and instructive book on this subject ever published. The book is entitled:

“Mansions of the Soul”

This book contains not only the doctrine of the return of the soul but actual laws involved. Intriguing charts, illustrating the principles of Reincarnation, are beautifully prepared. The book takes the theory of Reincarnation out of the field of speculation and puts it on the plane of logic. The statements ring true. It at last will give the millions of believers in Reincarnation the opportunity to say, “I no longer believe in Reincarnation, I KNOW IT.”

The book takes into consideration the age-old and present attacks and criticisms on Reincarna-

tion, and a portion of it is devoted to answering the many critical questions that arise in regard to this subject. Ancient documents and records are quoted, as well as the Christian Bible, substantiating Reincarnation. This book is truly an investment every student and thinker should make.

The book is attractively bound in black silk cloth, stamped in gold, containing over 300 pages, with many illustrations, and can be secured from the AMORC Supply Bureau at the nominal price, postage prepaid, of only \$2.50.

CHRISTMAS SUGGESTIONS

This is the time of the year when we try to think of appropriate gifts for our loved ones and friends. The real purpose of the gift is to convey the spirit of love, which was the motivating force behind it. The gift that is lasting, not merely passing, and continues to provoke thoughts of appreciation of the giver is a REAL GIFT.

What is more thoroughly enjoyed for the small cost involved than good books? What reflects the spirit and character of the giver more than a book. AMORC is pleased to suggest that you secure for yourself this Christmas, or

for your friends, one or more of the volumes of the Rosicrucian library. Each book is something that will be treasured. They are economically priced and the AMORC Supply Bureau will ship them anywhere to your friends and inclose a Christmas card from you, if you wish this. Write for complete catalog of AMORC supplies and books, or look in the back of your monthly Rosicrucian Digest. Remember, anyone can have these books, whether a member or not. Secure an AMORC publication for a Christmas gift this year.

AMORC SUPPLY BUREAU

San Jose, California

Send Remittance by Money Order, Check or Registered Mail.